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A SHORT
HISTORY

OF THE FIRST

Beginning and Progress

OF THE

PROTESTANT RELIGION,

Gather'd out of the best

PROTESTANT WRITERS,

By Way of

QUESTION and ANSWER.

*A good tree cannot bring forth evil fruit : neither can a
corrupt tree bring forth good fruit. St. Mat. vii. 18.*

L O N D O N :

Printed for T. MEIGHAN, in *Drury-Lane.*

M D C C X L I I .

HISTORY

OF THE

PROTESTANT RELIGION



QUESTIONS AND ANSWERS

BY

THE

LONDON:
Printed by J. Johnson, in Pall Mall.
1824.



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CHAP. I.

Of the State of Religion in Christendom before the Rise of Protestancy: Of Martin Luther, and his Followers: Of their first taking the Name of Protestants; and of the Success of their Doctrine.

Q.  *HAT was the State of Religion in Christendom before the Year of our Lord 1500?*

A. The establish'd Church, as well in England, as throughout all the rest of Christendom, was at that time the Roman Catholick. This is a Matter of Fact, which cannot be call'd in question; and therefore I need not lose my time, in quoting Authors that

bear witness to it. Only I shall take notice, for as much as concerns *England* in particular, that all kind of Monuments convince us, that our Ancestors were Papists. This appears evident from the Names of our Churches dedicated to Catholick Saints; from the Ruins of the religious Houses every where remaining; from the very Names of our Streets, *Pater-Noster-Row*, *Ave-Mary-Lane*, *Black-Fryers*, *White-Fryers*, &c. from the Name of *Mas* still kept in the Denominations of our Holidays, as *Christmass*, *Candlemass*, *Michaelmass*, &c. not to speak of the Names of *Ash-Wednesday*, *Palm-Sunday*, *Ember-Days*, *Rogation-Days*, *Lady-Day*, all left amongst us by our Forefathers, and Tokens of their Religion.

Q. But were there not some at that time who dissented from the Church of Rome?

A. Yes, there were some few Vaudois (so call'd from Waldo a Merchant of Lyons in the 12th Century) in the Valleys of Piedmont; some Lollards or Disciples of Wicklef in England; and some of the Followers of John Huss in Bohemia.

Q. And were not these Protestants?

*A. They protested in some Things against the Church of Rome: But were not of the same Religion with Protestants now a days, from whom they differ'd in many Articles. It may not be denied, says Dr. Heylin, speaking of the Doctrine of the Vaudois (Cosmog. 5th Edit. p. 193) but that amongst some good Wheat there were many Tares. And I look not, says he, on these Men as Founders of the Protestant Church, or of the same Church with them. As for Wicklef and Huss, they both said Mas to their dying Day, and therefore could be no Protestants. And as for the Lollards, Dr. Fiddes, in his *Life of Wolfey*, Chap. 5. blames Mr. Fox for ranking them amongst his Martyrs: Because they were involved in great Errors, and even such*

such as were of pernicious Consequence to the State. And in the same Chapter, Num. 2. p. 34. he lets us know that the *Hussites* of *Bohemia* differ'd not much from the establish'd Doctrine or Worship of the *Roman Catholicks*.

Q. Who was then the first Preacher of the Protestant Religion?

A. Martin Luther, an Augustin Fryer of Wittemberg in Saxony.

Q. When, and upon what Occasion, did Luther begin to fall out with the Pope and the Church of Rome?

A. In the Year 1517, upon occasion of certain Indulgences; the Preaching of which was committed to the Dominican Fryers, preferably to those of Luther's Order, who had been accusom'd to be employ'd upon such Occasions. However, for some time after this he profess'd himself ready to submit to the Pope's Determination; till finding his Doctrine condemn'd at Rome, Anno 1520, he no longer kept any Measures with that See.

Q. What Encouragement did Luther meet with in this Undertaking?

A. At first, he tells us, (Pref. Operum Wittemb.) he was all alone; and therefore proceeded more timorously; but by degrees many came into his Way of thinking. The first Persons of any Note that openly espous'd his Quarrel, were Andrew Carlostadius Archdeacon of Wittemberg, and Philip Melanethon Greek Professor in that University: But his chief Support was the Elector of Saxony, his Sovereign.

Q. Who were the first and chief Persons who wrote against Luther?

A. In Germany, Eckius, Cochlaeus and Faber, three learned Divines; in Italy, Silvester de Prierio the General of the Dominicans; in France and Flanders, the Divines of Paris and Louvain, in

their respective Censures; in *England*, Bishop *Fisher*, Sir *Thomas More*, and King *Henry VIII.* who wrote a Book of the *seven Sacraments* against *Luther's Babylonish Captivity*; which Book procured to this Prince the Title of *Defender of the Faith*, given him by Pope *Leo X.* upon that Occasion: Which Title his Successors have retain'd ever since, tho' they have forsaken that Faith which he then defended.

Q. What was the Argument with which Luther found himself most press'd, and which gave his Conscience the greatest Difficulty?

A. The Authority and Practice of the whole Church of God, which for so many Ages had establish'd that Popery which he impugn'd. "With how many Medicines," says he, in the Preface to his Book for abolishing private Masses, *T. 2. Wittemb. Fol. 244. 2.* "with what strong and evident Texts of Scripture, have I scarce yet settled my own Conscience, to dare, being but one single Man, to contradict the Pope, and believe him Antichrist, the Bishops his Apostles, and the Universities his Stews? How often has my trembling Heart reprehended me, objecting their strongest and only Argument: *Are you the only Man of Sense in the World? Are so many all in the wrong? Have so many Ages pass'd in Ignorance? What if you shall be the Person that is mistaken, and lead so many others into Error, to be damn'd with you to all Eternity?*"

Q. What said Luther to the Authority of the ancient Fathers, which his Adversaries objected to him?

A. He said, they were all blind, *L. de servo Arb. T. 2. Fol. 480. 2.* And that he cared not a Rush if a thousand Augustins or a thousand Cyprians stood against him. *L. contra Regem Angliæ, Tom. 2. Fol. 344.* And that he concerned not himself what Ambrose, Augustin, the Councils or Practice of Ages said:

said: That he knew their Opinions so well as to declare against them. Ibidem Fol. 347. 1.

Q. Is it true, that Luther had a Conference with Satan about the Mass?

A. It is certainly true: Since Luther himself has given us an Account of it at large, in his Book *de Missa Privata & Unctione Sacerdotum*. T. 7. Fol. 228, &c.

Q. What was the Result of this Conference?

A. The Devil's Arguments convinced Luther that the Mass was an Abomination, which from that time forward he ceas'd not to cry down both by Word and Writing.

Q. Did not Luther marry soon after his Revolt from the Church of Rome?

A. Yes, in the Year 1525, he married Catharine Boren a profess'd Nun, who had found Means not long before to escape out of her Convent: In which, as he follow'd the Example of *Carlostadius*, who had married a little while before; so was he imitated by all, or almost all the first Preachers of the Protestant Religion; who were not willing to labour in the Gospel without Helpmates.

Q. By what Name did Luther's Disciples first call themselves?

A. The Name they first took was that of *Evangelics* or *Gospellers*; till, in the Year 1529, they took the Name of *Protestants*.

Q. Upon what Occasion did the Followers of Luther take the Name of Protestants?

A. Upon Occasion of the Decree publish'd against them in the Diet (or Parliament) which was held that Year at *Spire* upon the *Rhine*. Against this Decree, six Princes of the Empire, and fourteen Cities enter'd their *Protest*, and from this *Protest* took the Name of *Protestants*. See *Sleidan*, L. 6. and *Luke Osiander*, L. 2. Cap. 9.

Q. In what Countries did Luther's Doctrine first gain Footing?

A. In the North of Germany, in the Kingdoms of Denmark and Sweden, and in some Parts of Poland.

Q. When was Lutheranism first establish'd in Denmark?

*A. In the Time of King Frederick I. who having deprived his Nephew Christiern II. of his Kingdom, began to reign in the Year 1522, and by the Ministry of Bugenhagen a Lutheran Divine of Pomerania, brought in the Lutheran Doctrine into his Dominions: He remov'd all the Bishops, (not one of which could be persuaded to the Change of Religion) and substituted others in their Places, in Number as before, but much abridged of their Revenues, and a great Part of their Power. Heylin, *Cosmog.* p. 106.*

Q. When, and by whom, was Luther's Doctrine first settled in Sweden?

A. In the Time and by the Authority of Gustavus Ericus (who having expelled King Christiern, began to reign in the Year 1523) solicited thereunto, says Dr. Heylin, Cosmog. p. 120, "by one " Peter Nevicius, a Lutheran Divine—but chiefly " moved (as others say) by a Desire to appropriate to himself the Goods of the Church. And " this appears to have had some strong Influence " upon him in it, in that he presently seized upon " what he pleased, and made a Law that Bishops " should enjoy no more than the King thought fit.

Q. When did Luther's Doctrine first enter into Poland?

A. Dantzick, says Dr. Heylin (Cosmog. p. 148) " was the first Town in the Kingdom of Poland " which gave Entrance to the Doctrines of Luther, Anno 1525, but in so tumultuous a manner, that they, that favoured his Opinions, deposed

“ posed the old Common-Council-Men, and created new ones of their own, profaned the Churches, robb’d them of their Ornaments, and shamefully abused the Priests and religious Persons, abolished the Mass, and altered all things at their Pleasure. But by the coming of the King they grew somewhat quieter, leaving one Convent of Black Fryers, and two of Nuns, who still enjoy the Exercise of their Religion.” The like tumultuous Reformations made by the Mob were not unfrequent in these Times in many other Cities.

Q. Who was the chief Stickler amongst the Princes of Germany for Luther and his Doctrine?

A. Philip, Landgrave of Hesse; to whom Luther was so complaisant as to allow him to have two Wives at once. This Licence was granted in the Year 1539, and subscribed by Luther, Melancthon, Bucer and five other Divines. The Matter of Fact is out of all Dispute; and all the Writings and Deeds that related to it, have been publish’d to the World by Charles Lewis Elector Palatine, and by Prince Ernestus of Hesse; Descendant of the aforesaid Philip.

CHAP. II.

Of Luther’s Quarrel with Carlostadius, and of the Divisions that insued thereupon amongst Protestants: Of Zuinglius, Œcolampadius and Calvin, of other Sects of Protestants, and of the Fruits of these Divisions.

Q. WHAT was the first and greatest Stop to the Reformation begun by Luther?

A. If we believe Dr. Heylin, Cosmog. lib. 2. p. 37. the Differences, which commenced among the re-

formed Churches, were the first and greatest Stop to the Reformation from proceeding farther: Many
 “ Men, not improbably, says the Doctor, think-
 “ ing there must be some want of Truth in the
 “ Foundation of that Building, which had such
 “ wide and open Breaches in the Superstructures.

Q. What was the first Origin of those Differences?

A. They first began by a Falling out between *Luther* and *Carlostadius*, who, as we have taken notice, was the first Man of any Note that openly embraced *Luther's* Tenets. This Man, during *Luther's* Absence, who was obliged for a while to abscond for fear of the Emperor *Charles V.* Anno 1521, had, without consulting *Luther*, pull'd down all the Images in the Church of *Wittenberg*, abolish'd the Elevation of the Host in the Mass, and restored the Communion in both Kinds. *Luther* was not satisfied with these Proceedings: Perhaps because attempted without his Participation. So far is certain, that at his Return from his *Patri- mos* (for so he call'd the Place where he was hid) he loudly declared against them; insomuch that in one of his Sermons preach'd upon this Occasion, *T. 7. Fol. 275. 2.* without naming *Carlostadius*, he threaten'd the Authors of these Changes, that if they went on in this manner, “ he would
 “ fairly tack about, and recall all that he had writ
 “ or said, and leave them all in the Lurch. Take
 “ this for a Warning. Pray what Harm would
 “ the Popish Mass do you!”

Q. But did Luther's Quarrel with Carlostadius stop here?

A. No. These were but the first Bickerings between them: The War was not proclaim'd till the 22d of *August* 1524, and that in the following manner: *Luther* had preached that Day a Sermon at *Jena* in *Saxony*, in Presence of *Carlostadius*, whom he accused of having stirred up the People to

to Sedition at *Orlemonde*. *Carlostadius*, after the Sermon was ended, came to the Inn where *Luther* lodg'd, which was the *Black Bear* in *Jena*; and there, after some other Discourse, signified to him, that he could not endure that Opinion of his of the real Presence of the Body and Blood of Christ in the Blessed Sacrament. *Luther* with a scornful Air set him at Defiance, and promised him a *Florin* of Gold (which he drew out of his Purse) if he would undertake to write a Book against the Doctrine of the real Presence which he maintain'd; *Carlostadius*, after some Demur, accepted of the Offer, and pocketed the Money; upon which they shook Hands, and confirmed the Challenge by a Bumper, according to the Fashion of that Country. And thus was the War declared, which without any Interruption has continued between the two great Parties of the Protestants, viz. the *Lutherans* and *Sacramentarians* ever since. See *Hospinian's second Part ad annum 1524, Fol. 32.*

Q. What follow'd after this first Declaration of War?

A. Carlostadius soon found *Saxony* too hot for him; but in *Switzerland* he met with two notable Patrons in the Persons of *Zuinglius* and *OEcolumphus*: These took up the Cudgels in his Quarrel, and drew after them almost one half of the Reformation.

Q. Who was this Zuinglius?

A. Ulrich Zuinglius was a Priest of *Zurich* in *Switzerland*, who begun there to preach against Indulgences in the Year 1519, two Years after *Luther* had begun at *Wittenberg*. And in the Year 1522, in Conjunction with some other Priests that had embraced his Party, presented a Request to the Commonwealth of the *Switzers* for Wives, declaring that he and his had not the Gift of Continency; and that the Deeds of the Flesh had render'd them

infamous, to the great Scandal of the Faithful. See *Zuinglius's Works*, Tom. 1. Fol. 115, and 119. See also the Epistle written that Year to the Bishop of *Constance*, subscribed by *Zuinglius*, *Leo Judah*, *Eraſmus Fabricius*, and eight other Miniſters. Fol. 120, &c.

Q. *Who was OEcoulampadius?*

A. A *Brigitin* Monk of *Baſil* in *Switzerland*, who exchanged his religious Habit and Vows for a young Wife, and commenced chief Preacher of the Reformation in that City.

Q. *What ſaid Luther to theſe Oppoſers of his Doctrine?*

A. He wrote ſeveral Books againſt them, wherein he treats them as Fanaticks, Hereticks, Blaſphemers, Perſons poſſeſſed by Satan, and ſinning againſt the Holy Ghoſt, &c. See his Book *Contra Fanaticos Sacramentariorum Spiritus*, his greater and leſſer *Confefſion*, his *Theſes againſt the Louvain Divines*, &c.

Q. *Did theſe Differences proceed ſo far as to come to an utter Breach of Communion?*

A. Yes. *Luther* in his *leſſer Confefſion*, after having declared, that he looks upon *Zuinglius*, *OEcoulampadius*, *Carloſtadius*, and all their Adherents, as Hereticks, Enemies of *Chriſt* and Blaſphemers, proteſts, that he will not ſo much as admit of the Company of any of theſe *Bread-eaters* and *Wine-drinkers*, as he calls them; nor receive Letters, Books, Salutations or Writings from them; nor ſo much as admit their very Names into the Cloſet of his Soul; or even vouchſafe to hear or ſee them. He adds, that no one can pray for them, becauſe they ſin unto Death: That he would carry this Teſtimony along with him to the Judgment-ſeat of *Chriſt*, that with his whole Soul he had condemned and avoided them, &c. See *Hopſinian*, P. 2. p. 186, 187.

Hence

Hence Dr. Heylin, in his *Cosmography* (L. 2. p. 36, 5th Edit.) writes thus: “ Whilst the *Lutherans* “ were thus playing their Game (he speaks of the Confession of *Augsburg*, the League of *Smalkalden*, &c. “ there started up another Party begun at first “ by *Zuinglius* amongst the *Switzers*——these not “ communicating Counsels, went two different “ Ways, especially in the Points of Consubstantia- “ tion and the real Presence; not reconciled in their “ Times, nor like to be agreed upon amongst their “ Followers. For *Calvin*, rising into the Esteem “ and Place of *Zuinglius*, added some Tenets of his “ own to the former Doctrines, touching Predesti- “ nation, Free-will, &c. by which the Differences “ were widen’d, and the Breach made irreparable: “ The Cause being follow’d on both Sides with “ great Impatience, as if they did not strive so “ much for Truth as Victory.” So far the Doc- tor.

Q. *Who was this Calvin?*

A. He was a *Frenchman* born at *Noyon* in *Picar- dy*, who maintaining the Doctrine of *Zuinglius* and *Oecolampadius* with some Alterations and Improve- ments, has quite eclipsed their Fame, and imparted the Name of *Calvinist* to all that Part of the Reforma- tion.

Q. *Was not Calvin the first Preacher of the re- formed Gospel at Geneva?*

A. No. Dr. Heylin tells us, *Cosmog.* L. 1. p. 136. “ That in the Year 1528, Religion being “ alter’d [in a Tumult of the People] in the Canton “ of *Bern*, near adjoining to *Geneva*, *Viret* and *Fa- rellus* [two *Zuinglian* Preachers] did endeavour it “ in *Geneva* also. But, finding that the Bishop and “ Clergy did not like their Doings, they screwed “ themselves into the People, and by their Aid in a “ popular Tumult compelled the Bishop and his “ Clergy to abandon the Town.—Nor did they “ only

“ only in that Tumult alter the Doctrine and Orders of the Church before establish’d, but changed the Government of the State also, disclaiming all Allegiance both to Duke and Bishop, and standing on their own Liberty as a free Commonwealth. And tho’ all this was done by *Viret* and *Farellus*, before *Calvin*’s coming to that City, which was not till 1536; yet being come,— no Man was forwarder than he to approve the Action,” The Doctor goes on in the same Page, giving an Account of the Ecclesiastical Discipline of Presbytery, which by *Calvin* was first introduced in to his Church of *Geneva*, and from thence propagated into all Parts where *Calvinism* was received; a Discipline, says the Doctor, *begotten in Rebellion, born in Sedition, and nursed up by Faction.*

Q. In what Countries did Calvinism chiefly prevail?

A. In Switzerland; in many Provinces of France under the Name of Huguenots; in some Parts of Germany, Hungary, Bohemia, and Poland; in the United Netherlands; and in the Kingdom of Scotland, where it was introduced by John Knox and his Associates.

Q. By what means did the Followers of Calvin propagate their Genevan Discipline?

A. Dr. Heylin tells us, Cosmog. L. i. p. 137. That rather than their Discipline should not be admitted, and the episcopal Government destroy’d in all the Churches of Christ, they were resolved to depose Kings, ruin Kingdoms, and to subvert the fundamental Constitutions of all civil States. And hereunto their own Ambition gave them Spur enough, affecting the Supremacy in their several Parishes; that they themselves might lord it over God’s Inheritance, under pretence of setting Christ upon his Throne. Upon which Love to the Pre-eminence they did not only prate against
“ the

“ the Bishops with malicious Words, &c. but not
 “ therewith content, neither would they themselves
 “ receive them, nor permit them that would, casting
 “ them out of the Church, with Reproach and In-
 “ famy. Which proud Ambition in the ordinary
 “ parochial Minister was cunningly fomented by
 “ some great Persons, and many Lay-Patrons in
 “ all Places, who underhand aimed at a futher
 “ End: The one to rise themselves great Fortunes
 “ out of Bishops Lands; the other to keep those
 “ Tithes themselves, to which by the Law they
 “ only were to nominate some deserving Person.
 “ Such were the Helps by which this new Device
 “ of Calvin was dispersed and propagated.” So far
 the Doctor.

Q. But is not the Doctor too hard upon the Calvi-
 nists, in what he writes concerning their Disposition in
 regard of Kings?

A. There are too many Instances in History to
 support what he advances as to that Point. Witness
 in France the Conspiracies of Amboise, Meaux and
 St. Germain en Laye; their frequent Rebellions;
 the Battles of Dreux, St. Denys, Jarnac, Coutras,
 &c. Witness the Revolt of the Netherlands from
 their lawful Sovereign, the King of Spain, and
 erecting themselves into a Commonwealth. Wit-
 ness their Proceedings in Bohemia; where they cal-
 led in the Elector Palatine against a King lawfully
 elected, solemnly crown'd, and established in Posses-
 sion by Consent of the States: Witness the Doings
 of Knox and his Fellows in Scotland, who deposed
 the Queen-Mother Regent of the Kingdom, forced
 Queen Mary her Daughter, their lawful Sovereign,
 to seek Sanctuary in England; and as for King
 James VI. the Doctor (*Cosmog.* l. I. p. 283) tells us,
 “ That to the end he might not be able to oppose
 “ their Doings, they kept him under by strong
 “ Hand, imprisoned him at Sterling, made him fly
 “ from

“ from *Edinburgh*, removed from him all his faithful Servants, and seized upon his principal Fortresses: In a word, so baffled him, and affronted him upon all Occasions, that he was minded many times to have left the Kingdom, and retire to *Venice*.” Infine, Witness their Wars in *England*, which ended in the Deposition and Murder of the Lord’s Anointed, King *Charles I.* and the Exclusion of his Son for twelve Years from his Inheritance, &c.

Q. What was the End of the first and chief Preachers of the Protestant Religion?

A. Luther, after Supper, was taken suddenly ill, and died in the Night, in the Year 1546. *Zuinglius* was kill’d in Battle fighting against the Catholick Cantons, Anno 1531. *Oecolampadius* was not long after found dead in his Bed: And *Luther* is so uncharitable as to write that he was kill’d by the Devil. *L. de Miss. Privata & Unct. Sacerd. T. 7. Fol. 230.* *Calvin* died in the Year 1564. of a dreadful Complication of Distempers, which his Friend *Beza* says he bore with Christian Patience: But the Catholicks and some Protestants too give us a quite different Account, viz. that he died in Despair, blaspheming God, and invoking the Devils. So writes *Bolseck* in his Book of *Calvin’s Life*, *Schluffelburg* a learned *Lutheran* in *Theolog. Calv.* printed Anno 1594, *Fol. 72. a.* And *Herennius* himself a *Calvin’s* Preacher, who declares he was an Eye-witness of *Calvin’s* tragical End; and that he died in Despair, of a most filthy and stinking Disease. So he in *Libello de vita Calvini*.

Q. What other Sects of Protestants arose soon after Luther?

A. First, “ The *Anabaptists*, so call’d from re-baptizing. These had for their Author one *Nicholas Stork* (Anno 1524) who pretended Familiarity with God by an Angel, promising him a
“ Kingdom,

“ Kingdom, if he would reform the Church, and
 “ destroy the Princes that should hinder him. His
 “ Scholar *Muncer* rais’d an Army of 40000 Boors
 “ and Tradesmen in *Suevia* and *Franconia*, to main-
 “ tain his Master’s Dreams, but they were over-
 “ thrown by Count *Mansfield*. *John* of *Leyden*, a
 “ Taylor, renewed the said Dreams, and made
 “ himself King in *Munster* of the *Anabaptists*,
 “ whose Viceroy was *Knipherdolling*; but this phan-
 “ tastical Monarchy was soon destroy’d, the Town
 “ taken after eighteen Months Siege, where the
 “ King and his Viceroy, with their chief Officers,
 “ were put to death.” *Alex. Ross, View of Reli-*
gions, Sect. 8. Q. 10. Of the *Anabaptists*, the
 same Author, *Sect. 12.* reckons up a great many
 different Sects, as the *Muncerians*, the *Separatists*,
 the *Catharists*, the *Apostolics*, the *Enthusiasts*, the
Silentes, the *Adamites*, the *Liberi*, the *Hutites*, the
Melchiorists, the *Menonists*, the *Beucheldians*, the
Augustinians, the *Denkians*, and many others.

Secondly, The *Libertins* whose Author was one
Quintin a Taylor of *Picardy*. These were a kind
 of Free-thinkers in Religion, who slighted the Scrip-
 tures, relying on their own Inspirations. See their
 Tenets in *Ross, Sect. 8. Q. 11.*

Thirdly, The *Antinomians* whose Author was
John Agricola, Anno 1535. So called from their
 opposing the Law. See their Opinions, *Sect. 12.*
Q. 4.

Fourthly, The *Familists*, or *Family of Love*. These
 are derived from *David George* a Glasier in *Gaunt*,
 and *Henry Nicholas* of *Amsterdam*, both pretending
 to an extraordinary Mission from God. For their
 Tenets consult *Ross, Sect. 12. Q. 3.* who also rec-
 kons up divers Sects into which they are subdivided.

Fifthly, The *Swenckfeldians*, so called from *Gas-*
par Swenckfield; the *Osiandrians* from *Andrew Osiander*;
 the *Servetians* from *Michael Servetus*, who by
Calvin’s

Calvin's procuring was burnt at Geneva, Anno 1555; the Majorists from John Major; the Brentians, or Ubiquitarians, the Adiaphorists, the Stancarians, the Amsdorfians, the Antitrinitarians or New Arians, the Socinians, and innumerable others.

Q. Were not People very much shock'd at this great Variety of Sects, and manifold Divisions, which so soon sprung up amongst the Professors of Reformation and pure Gospel?

A. Yes, they were, as well as at their Inconstancy in their Doctrine, as may be seen in the Writers of those Times. Hence *Paulus Eberus*, a learned Lutheran Divine, in his Preface to *Melancthon's Commentaries on the first Epistle to the Corinthians*, speaking of Protestants in general, writes thus; "Our whole evangelical Congregation abounds with so many Divisions and Scandals, that it is nothing less than what it pretends to be. If you look upon the evangelical Teachers themselves, you will see that some of them are spurred on with vain Glory, and an invidious Zeal, &c., some of them raise unreasonable Debates, and then maintain them with unadvised Heat. There are many of them, who pull down by their wicked Lives what they had built up by the Truth of their Doctrine. Which Evils, as every one sees with his own Eyes, so has he great Reason to doubt whether our evangelical Congregation be the true Church, in which so many and such enormous Vices are discovered." So he.

And *Andrew Dudith*, in his Epistle to *Beza* [*Beza's Theological Epistles, Ep. 1.*] writes as follows: "What sort of People are our Protestants, straggling to and fro, and carried about with every Wind of Doctrine, sometimes to this Side, and sometimes to that? You may perhaps know what their Sentiments in Matters of Religion are to-day; but you can never certainly tell what they

“ they will be to-morrow. In what Article of
 “ Religion do those Churches agree among them-
 “ selves, which have cast off the Bishop of Rome ?
 “ Examine all from top to bottom, you shall
 “ scarce find one Thing affirmed by one, which
 “ is not immediately condemned by another for
 “ wicked Doctrine.” Thus he.

*Q. But did not Piety and Devotion gain Ground
 by the Preaching of the Reformation ?*

A. It seems not : Since some of the first and best
 Protestant Preachers complain heavily of a sensible
 Decay of Piety immediately after the setting up of
 the new Religion ; and spare not to say, that Men
 were much better, when they were Papists.

Luther in many Places complains of the World's
 growing worse and worse : “ And Men, says he,
 “ are now more revengeful, covetous, licentious,
 “ then they were ever in the Papacy.” *Postil. su-
 per Evang. Dom. 1. Adv. And Dom. 26. post. Trinit.*
 “ Heretofore, says he, when we were seduced by
 “ the Pope, every Man did willingly follow good
 “ Works : And now no Man neither sayeth
 “ or knoweth any thing, but how to get all to
 “ himself by Exactions, Pillage, Theft, Lying,
 “ Usury, &c.

Melancthon, on *Matthew* vi. says, “ It is plain,
 “ that in these Countries [he speaks of those Coun-
 “ tries which first embraced *Luther's* Reformation]
 “ Mens whole Concern almost is about Banquet-
 “ ing, Drunkenness and Carousing——And so
 “ strangely barbarous is the People, that most Men
 “ are persuaded, that if they do but fast one Day,
 “ they must die the following Night.

Calvin, *L. de Scandalis*. “ Of so many Thou-
 “ sands, who renouncing Popery, seem'd eagerly
 “ to embrace the Gospel ; how few have amended
 “ their Lives ? Nay, what else did the greater part
 “ pretend to but by shaking off the Yoke of Su-
 “ perstition

“ perſtition to give themſelves more Liberty to follow all kind of Lasciviousneſs ?

Jacobus Andreas, on *Luke xxi.* “ The other Part of the *Germans* [*viz.* the Proteſtants] gives due Place to the Preaching of the Word of God ; but no Amendment of Manners is found among them : On the contrary, we ſee them lead an abominable, voluptuous, beaſtly Life ; inſtead of Faſts, they ſpend whole Nights and Days in Revellings and Drunkenneſs.

Wolfgangus Musculus in his *Common Places, Cap. de Decalogo.* “ Our Goſpellers are grown ſo unlike themſelves, that whereas under Popery they were religious in their Errors and Superſtition ; now in the Light of the known Truth, they are more prophane, light, vain and temerarious than the very Children of this World.” *Explanat. 3. Præcepti. p. 85. Edit. 1560.* The like Complaints are found in other Proteſtant Authors.

But 'tis now Time to leave foreign Countries, and to come home to our own ; to take a ſhort View of the firſt Beginning and Progreſs of the Proteſtant Religion here.

C H A P. III.

Of the Beginning of the Change of Religion in England. Of King Henry's falling out with the Pope, and the Diſſolution of the Abbeys. Of Queen Anna Bolen and Cromwel. Of this King's Character, and the State of the Nation at that Time.

Q. *WHAT was the firſt Beginning of the Change of Religion in England from Popery to Proteſtancy ?*

A. It begun by a falling out between King Henry VIII. and the Pope, occaſioned by the King's Marriage

Marriage with *Anna Bolen*, whilst his first Wife *Catherine of Arragon* was yet alive.

Q. *What Reasons did the King alledge for to justify his Divorce from Queen Catherine, and his Marrying another during her Life-time?*

A. Because *Catherine* had been before married to his Brother *Arthur*, who died under Age; and therefore he pleaded that his Marriage with his Brother's Widow could by no Dispensation be valid or lawful, as being contrary to the Law of God, *Leviticus xviii. 16.*

Q. *What said the Queen and her Friends to this?*

A. That the *Levitical Law* no farther obliges Christians, than as it is supported by the Law of Nature; or confirm'd by the Law of *Christ*; that no Law of Nature or Precept of *Christ* forbids the Marriage of the Brother's Widow; but only the Law of the Church, in which the Church can dispense; as she had done most solemnly in this Case. That even in the *Levitical Law*, this was not absolutely forbid, but only the taking of the Brother's Wife, whilst he was alive; which was the Case of *Herod*, justly reprehended upon that Account by *St. John Baptist*. That in some Cases, the Law of God, so far from forbidding the Marriage of the Brother's Widow, had expressly commanded it, as when the Brother had died without Issue. *Deuteronomy xxv. 5.* That Prince *Arthur* had never consummated the Marriage; in Proof of which the Queen in publick Court (as may be seen in *Howes upon Stow p. 543.*) took God and the King himself to witness, that she was a Maid when she came to the King's Bed; which the King far from contradicting, tacitly own'd in the Words that he spoke in her Commendation after she was gone out, recorded by the same Historian in the same Place.

Q. *Is it likely that King Henry prosecuted this Matter of the Divorce purely out of a Motive of Conscience?*

A. To

A. To judge by the rest of his Proceedings, 'tis to be fear'd that he did not: But that his Affections to *Anna Bolen* were the true Reason of his Scruples. So that finding the Pope here stood in his Way, he was resolv'd to discard him. " This King, says Dr. *Heylin* in the Preface to his History of the Reformation, " being violently hurried " with the Transport of some private Affections, " and finding the Pope appear'd the greatest Ob- " stacle to his Desires, he first divested him by de- " grees of that Supremacy which had been chal- " lenged and enjoy'd by his Predecessors for some " Ages past; and finally extinguish'd his Authori- " ty in the Realm of *England*—This open'd the " first Way to the Reformation.—To which the " King afforded no small Countenance out of poli- " tick Ends." So far the Doctor.

Q. What was the first Step taken by this Prince towards a Reformation?

A. It was, as you have just now heard from Dr. *Heylin*, the divesting the Pope of his Supremacy, which the King claim'd to himself, adding to his Titles, that of *Supreme Head of the Church of England*, and making it High Treason to deny this his Supremacy.

Q. How far was this Supremacy carried in these Days?

A. It was carried so far in the Days of this King, and of *Edward VI.* his Successor, that the Bishops were made no more than the King's spiritual Sheriffs, and Delegates at Pleasure; and obliged to take out Commissions from the King to execute all the Branches of episcopal Authority under his Majesty, who in the very Form of these Commissions was declared to be the Fountain of all manner of Jurisdiction and Authority, as well Ecclesiastical as Secular, to whom it ought to be returned whensoever his Majesty shall please to call for it. See the Te-
nor

nor of these Commissions with Mr. Collier's Remarks upon them; in the second Part of his *Church History*, l. 3. p. 169.

Q. What was the next Step taken by King Henry towards a Change of Religion?

A. The Suppression of the religious Houses; first of all those, whose yearly Revenue did not exceed two hundred Pounds, and then of all the rest.

Q. What Methods were taken in order to bring about the total Ruin of all these Houses consecrated to Religion by the Piety of our Ancestors.

A. A Visitation was order'd, in which Thomas Cromwel being constituted *Visitor-General*, employ'd sundry Persons, as his Sub-delegates, to inspect and examine into the Lives of the Religious, with a Design to represent them in such black Colours as might make their Proceedings in dissolving those Houses the more plausible. In regard, says Mr. Dugdale in his celebrated *History of Warwickshire*, p. 831, that the People every where had no small Esteem of these Houses, for their devout and daily Excercises of *Prayer, Almsdeeds, Hospitality* and the like; whereby not only the Souls of their deceased Ancestors had much Benefit (as then was taught) but themselves, the Poor, as also Strangers and Pilgrims, constant Advantage."

Q. What followed this Visitation?

A. A black Book was exhibited containing a world of Enormities laid to the Charge of the Religious: Tho', as Dr. Heylin informs us, p. 262. their Offences, after a strict and odious Inquisition, were represented by the Visitors in such multiplying Glasses, as made them seem both greater in Number and more horrid in Nature, than indeed they were. And Mr. Thomas Hearn, in his *Preliminary Observations upon Mr. Brown Willis's View of the mitred Abbeyes*, assures us, that notwithstanding the King and his Agents, who aim'd at nothing but the Revenues

venues and Riches of the religious Houses, omitted no Arts or Contrivances that might be of Use in obtaining their Ends; especially seeking to blacken their Reputation by charging upon them the most abominable Crimes, and managing this Charge with the utmost Industry, Boldness and Dexterity, “ Yet
 “ after all, the Proofs were so insufficient, says this
 “ Author, that from what I have been able to gather,
 “ I have not found any direct one against even any
 “ single Monastery.” Thus he. However, upon these Accusations, which were chiefly laid to the lesser Houses, an Act of Parliament was procured 27 Hen. 8. for their Dissolution: “ Which Parlia-
 “ ment, says *Dugdale* in the Place above quoted,
 “ consisting for the most part of such Members as
 “ were pack’d for the purpose through private In-
 “ terests (as it is evident by divers original Letters of
 “ that Time) many of the Nobility, for the like Re-
 “ spects, also favouring the Design, assented to the
 “ Suppression of all such Houses, as had been certi-
 “ fied of less value than two hundred Pounds by the
 “ Year; giving them, with their Lands and Reve-
 “ nues, to the King, &c.” Upon the Suppression of these Houses, “ much Lamentation, Dr. *Hey-
 “ lin*, p. 262, was made in all Parts of the Coun-
 “ try, for Want of that Relief and Sustenance,
 “ which the Poor of all Sorts received daily from
 “ their Hospitality. Nor is it a little observable,
 “ says Mr. *Dugdale*, that, whilst the Monasteries
 “ stood, there was no Act for Relief of the
 “ Poor; so amply did those Houses give Succour
 “ to them; whereas in the next Age, viz. the
 “ 39th of *Elizabeth*, no less than eleven Bills were
 “ brought into the House of Commons for that
 “ Purpose.

Q. But since the Accusations of the Visitors were only levelled at the lesser Houses, how and by what means,

means, came the greater Monasteries also to be dissolved; in which (as it was acknowledged in the Preamble of that very Act of Parliament, which consented to the Suppression of the lesser Houses) Religion was well observed?

A. The Ruin of the greater Monasteries was compassed by bringing them to a Surrender, not much more voluntary, as may be seen in *Dugdale* in the Place above quoted, than when a Traveller surrenders his Purse to a Highwayman: As the Abbots of *Glastenbury*, *Reading* and *Colchester*, experienced to their Cost.

Q. Who were the chief Promoters of the Suppression of the Religious Houses?

A. Dr. *Heylin* informs us, p. 262. That this Work was first set on Foot by Queen *Anna Bollen*.
 “ The new Queen, says the Doctor, considering
 “ that the Pope and she had such different *Interests*,
 “ that they could not subsist together, resolved upon that Course, which Nature and Self-preservation seemed to dictate to her: But finding that
 “ the Pope was too well entrenched, to be dislodged on a sudden, it was advised by *Cromwell* to
 “ begin with taking in the Outworks first, &c.
 “ In order whereunto, a Visitation is begun, &c.”
 Where follows an Account of the Proceedings towards the Suppression of the Monasteries; which, nevertheless, this Queen did not live to see completed: Tho’ *Cromwell*, who gave her this Advice, carried on the Project after her Death, and was the most instrumental in bringing it to bear.

Q. Who was this *Cromwell*?

A. *Thomas Cromwell* was Son to a Blacksmith in *Putney*, who after passing through several Offices, was at length made Earl of *Essex*, and the King’s Vicar-General in all Ecclesiastical Affairs (a Post, or Dignity, never heard of in any Christian Kingdom, either before, or since) and in that Quality, tho’ a

mere Layman, sat divers times in the Convocation-House amongst the Bishops, and presided over them. *Baker, p. 408.*

Q. What was the End of Queen. Anna Bollen?

A. She was accused of Incest and Adultery, found guilty by her Peers, and was beheaded. Her Brother, the Lord *Rochford*, together with Sir *Henry Norris*, Sir *Francis Weston*, *Mark Smeton*, and *William Brierton*, all of the Kings Privy-Chamber, were condemned for her Accomplices, and were beheaded two Days before her; of these *Mark Smeton* confessed his Guilt, and tho' he lost his Head for it, did not retract even upon the Scaffold. See *Heylin. p. 265*, who is very favourable to this Queen, as having been, during her Time, an earnest Promoter of Protestantism.

Q. Did this Lady, in her Dying Speech, persist in asserting her Innocence of what she was accused, as Dr. Heylin tells us she did?

A. In her Dying Speech, she neither directly confesses herself guilty, nor does she deny her Guilt. Her last Speech, recorded by *Stow* and other Historians, was as follows. "Masters, I here humbly submit me to the Law, as the Law hath judged me; and as for mine Offences, I here accuse no Man, God knoweth them, I remit them to God, beseeching him to have Mercy on my Soul. And I beseech Jesus save my Sovereign and Master, the King, the most goodliest, noblest, and gentlest Prince that is, and long to reign over you." Which Words she spoke with a smiling Countenance. On the same Day that the Queen was condemned, Archbishop *Cranmer* (who before had solemnly confirmed her Marriage with the King) gave Sentence at *Lambeth*, by which he declared this same Marriage to have been null and void; and this, as 'tis expressed in the solemn Instrument, alledged by *Dr. Heylin, p. 266.* for good
and

and valuable Reasons, tho' none in particular were specified: Which Declaration drew after it an Act of Parliament, by which her Daughter *Elizabeth* was illegitimated.

Q. What was the End of Cromwell?

A. Soon after he had compassed the Dissolution of the Abbeyes, and other Religious Houses, "He was, before the End of that same Parliament, wherein that was ratified which he had with so much Industry brought about, arrested at the Council-Table, when he least dreamed of it; committed to the *Tower*, condemned by the same Parliament for Heresy and Treason, unheard and little pitied; and had his Head cut off on *Tower-Hill*." So far Sir *William Dugdale*, in the Place above quoted.

Q. How came he to be condemned unheard?

A. It was in consequence of a Law, of which he himself was the chief Author. "It happened [saith Mr. *Fox*, *Acts and Mon. Edit.* 1563. p. 598.] as it were by a certain fatal Destiny, that where as a little before he had made a Law, that whoever was cast into the *Tower*, should be put to Death without Examination, he himself suffered by the same Law." Thus he: Who tells us in the same Place, That 'tis thought this Law was by *Cromwell* designed in order to have thereby entangled the Bishop of *Winchester* [Dr. *Gardiner*] the chief Enemy of the Gospellers; but the Justice of God turned his Snares upon his own Head.

Q. What were the Sentiments of Cromwell in Matters of Religion?

A. He was, during his Life-time, the chief Promoter of the Reformation; for which reason Mr. *Fox*, in the same Page, calls him *Valiant Soldier and Captain of Christ*; and p. 589. the *Valiant Standard-bearer of the Church of England*. And yet this valiant Champion of the Church, was the

very Man that sentenced *Lambert* to the Fire for denying the real Presence ; as you may see in *Fox*, p. 533. where he laments, that this poor Man's Death was compassed by those that were themselves the Chiefs of the Gospellers) so he calls the Protestants of those Days) viz, *Taylor*, *Barnes*, *Cranmer*, and *Cromwell*, who all afterwards came to the like End.

Q. Of what Religion did Cromwell profess himself at his Death ?

A. In his Dying-Speech he professed himself a Catholick. He spoke as follows : “ I pray you
“ that be here, to bear me Record, I die in the
“ Catholick Faith, not doubting in any Article of
“ my Faith, no, nor doubting in any Sacrament
“ of the Church. Many have slandered me, and
“ reported, that I have been a Hearer of such
“ as have maintained evil Opinions ; which is un-
“ true : But I confess, that as God by his Holy
“ Spirit doth instruct us in the Truth, so the De-
“ vil is ready to seduce us, and I have been seduced.
“ But bear me Witness, that I die in the Catho-
“ lick Faith of the Holy Church.” *Fox*, p. 598.
Howes upon Stow, p. 508.

Q. Who was King Henry's third Wife after Anna Bollen ?

A. His third Wife was *Jane Seymour*, who died in Child-birth, or as some Authors say, was ript up alive by his Orders. His fourth Wife was *Anne of Cleve*, from whom he was soon after divorced by his complaisant Archbishop and Clergy. His fifth Wife was *Catherine Howard*, whom he beheaded for Adultery. His sixth Wife was *Catherine Parr*, for whom he had also prepared the same bitter Cup but she was wise enough to ward off the Blow, and had the good Fortune to outlive him. Yet tho' this King had six Wives, “ He was neither the
“ richer in Children by so many Wives, or much
“ improved

“ improved in his Revenue by such terrible Rapines,” says Dr. Heylin, p. 11.

Q. *What is the justest Character of this King in short ?*

A. *That he never spared Woman in his Lust, nor Man in his Anger.* “ For Proof of which last (says Dr. Heylin, p. 15.) it is observed, that he brought to the Block two noble Ladies, one Cardinal declared [*viz.* Bishop Fisher] of Dukes, Marquesses, Earls, and Sons of Earls, no fewer than twelve ; Lords and Knights, eighteen ; of Abbots and Priors, thirteen ; Monks and Religious Persons, about seventy-seven ; and many more of both Religions to a very great Number. So as it cannot be denied, that he had too much of the Tyrant in him. And yet I dare not say with Sir Walter Raleigh, *That if all the Patterns of a merciless Prince had been lost in the World, they might have been found in this one King.*

Q. *What was the State of the Nation, after this King had taken upon him the Supremacy, and dissolved the Religious Houses ?*

A. The People (says Dr. Heylin, p. 17.) were generally divided into Schisms and Factions——the Treasures of the Crown exhausted by prodigal Gifts——the Lands thereof charged with Rents and Pensions, &c. and, which was worst of all, the Money of the Realm so imposed and mixed, that it could not pass for current amongst foreign Nations, to the great Dishonour of the Kingdom, and the Loss of the Merchant. For tho’ an infinite Mass of Jewels, Treasure in Plate and ready Money, and an incredible Improvement of Revenue had accrued unto him by such an universal Spoil, and Dissolution of Religious Houses, yet was he little or nothing the richer for it : Infomuch that in the Year 1543,

“ being within less than seven Years after the ge-
 “ neral Suppression of Religious Houses, he was
 “ feign to have Recourse for Money to his Houses
 “ of Parliament, by which he was supplied after an
 “ extraordinary Manner ; the Clergy at the same
 “ Time giving him a Subsidy of 6 s. in the Pound,
 “ to be paid out of all their Spiritual Promotions,
 “ poor stipendary Priests paying each of them 6 s.
 “ 8 d. to increase the Sum ; which also was so soon
 “ consumed, that in the next Year he pressed his
 “ Subjects to a Benevolence———and in the next
 “ obtained the Grant for all Chantries, Hospitals,
 “ Colleges, and free Chapels within the Realm ;
 “ tho’ he lived not to enjoy the Benefit of it.

Q. *But what was the State of Religion and Piety at that time ?*

A. You may be informed of this by a Speech of
 this King, made in Parliament in the thirty-seventh
 Year of his Reign, of which take the following Ex-
 tract from *Howes upon Stow*, p. 593. “ What
 “ Love or Charity is there amongst you, when one
 “ calls another *Heretick* and *Anabaptist* ; and he
 “ call him again *Papist*, *Hypocrite*, *Pharisee* ? I
 “ must needs judge the Fault, and Occasion of this
 “ Discord, to be partly by Negligence of you the
 “ *Fathers* and *Preachers* of the *Spirituality*. For
 “ I hear daily, that you of the Clergy preach one
 “ against another, teach one contrary to another,
 “ railing one against another. Some are so stiff in
 “ their old *Mumpsimus*, others are so busy and fu-
 “ rious in their new *Sumpsimus*, that all Men al-
 “ most be in Variety and Discord, and few or none
 “ preach truly and sincerely the Word of God.
 “ Now how can poor Souls live in Concord, when
 “ you Preachers sow amongst them, in your Ser-
 “ mons, the Seeds of Debate and Discord ? Of
 “ you they look for Light, and you lead them in-
 “ to Darknes.

“ Now

“ Now altho’ I say that Spiritual Men be in
 “ some Fault, that Charity is not kept amongst
 “ you ; yet you of the Temporality be not clear
 “ and unspotted from Malice and Envy : For you
 “ rail at Bishops, speak slanderously of Priests,
 “ and rebuke and taunt Preachers. You must un-
 “ derstand, that altho’ you be permitted to read
 “ *Holy Scriptures*, and to have the Word of God
 “ in your Mother Tongue ; yet this Licence is
 “ given you only to inform your Conscience, and
 “ to instruct your Children ; and not to dispute
 “ and make Scripture a Railing and a Taunting-
 “ stock against Priests and Preachers, as many
 “ light Persons do. I am sorry to hear, how
 “ irreverently that precious Jewel [the Word of
 “ God] is disputed, rhimed, sung, and jangled
 “ in every Ale-house and Tavern, contrary to the
 “ true Meaning and Doctrine of the same. And
 “ I am much sorry, that the Readers of it fol-
 “ low it, in doing, so faintly and coldly. *For of*
 “ *this I am sure, that Charity and Virtue were ne-*
 “ *ver less exercised, nor God amongst Christians was*
 “ *never less revered, honoured, or served.*” So
 far the King.

To the same Effect Sir Richard Baker writes,
 p. 408. “ That now was the State of Religion in
 “ *England* come to a strange Pass, because always
 “ in passing, and had no Consistence——That
 “ the Fable of *Proteus* [who changed himself into
 “ all Shapes and Forms] might be no longer a
 “ Fable, when the Religion of *England* might be
 “ its true Moral. The Confusion was so great,
 “ that in Parliament the one called the other *He-*
 “ *retick*, &c. and this not only amongst the Tem-
 “ porality, but even the Clergymen themselves
 “ preached and inveighed one against another, so
 “ that the Frame of Religion was extremely dis-
 “ joynted ; the Clergy, that should set it in

“ Frame, being out of Frame themselves. The
 “ Minds of the People extremely distracted, &c.

Q. What was the whole Number of Monasteries which were suppressed in Consequence of King Henry the Eighth's Reformation?

A. The Number of Monasteries suppressed were 645; besides 90 Colleges, 110 Hospitals, and of Chanteries and free Chapels, 2374. So *Baker*, p. 410.

Q. Did this King die a Protestant?

A. He died as he lived, neither Catholick nor Protestant. For, tho' by falling out with the Pope, and assuming to himself the Supremacy, he first paved the Way to a total Change of Religion, which afterwards ensued: Yet, for his own Part, in most Articles, he ever adhered to the Catholick Doctrine; and persecuted even to Death the Opposers of it. *Heylin, Pref.* So that as long as he lived, all that were preferred in Church or State, outwardly at least, conformed to the Mass Transubstantiation, Invocation of Saints, and other Articles of the *Roman Doctrine*; even *Cranmer, Ridley*, and other Divines, who were in their Hearts Protestants. By his Last Will he appointed Masses, &c. for the Repose of his Soul: But, as he had made void the last Wills of so many others, in the Suppression of the Religious Houses; so his Last Will was also neglected and made void.

C H A P. IV.

*Of the Progress of the Protestant Religion in the
Reign of King Edward the Sixth.*

Q. *WHO succeeded Henry the Eighth in the
Kingdom?*

A. His Son *Edward* the Sixth, a Child of nine Years old, who reigned but six Years: So that what was done during his Reign, was done by those, who had the Management of Affairs in the King's Minority, viz. for the first Years by *Edward Seymour* Duke of *Somerset*, the King's Uncle, who had the Title of *Lord Protector*; and, after he was taken off, by *John Dudley*, Duke of *Northumberland*. " His Name, says *Dr. Heylin*, speaking of this " King, in his Preface, was made a Property to " serve Turns withal, and his Authority abused to " his own undoing." And, *p. 13.* " Such was " the Rapacity of the Times, and the Unfortunate- " nefs of his Condition, that his Minority was abu- " sed to many Acts of Spoil and Rapine, even to " an high Degree of Sacrilege, to the raising of some, " and the enriching of others, without any Manner " of Improvement to his own Estate.

Q. *What does the Doctor mean by these Acts of Spoil and Rapine, even to an high Degree of Sacrilege, of which he makes the leading Men of the Court guilty during the King's Minority?*

A. The Doctor shall answer for himself in his Preface; where, speaking of the Great Men about the Court, who promoted the Reformation, he tells us, That these, " under Colour of removing such Cor- " ruptions as remained in the Church, had cast their " Eyes upon the Spoil of Shrines and Images (tho' " still preserved in the greatest Part of the *Lutheran* " Churches) and the improving of their own For-

“ tunes by the Chantry-Lands: All which most
 “ sacrilegiously they divided amongst themselves.

Then speaking of the *Zuinglian* Gospellers inveighing against Altars, he says, ” The touching of
 “ this String made excellent Musick for most of the
 “ Grandees of the Court, who had before cast many an envious Eye on those costly Hangings, that
 “ massy Plate, and other rich and precious Utensils, which adorned those Altars. *And what need*
 “ *all this Waste*, said Judas. Besides there was
 “ no small Spoil to be made of Copes, in which the
 “ Priest officiated at the Holy Sacrament, some of
 “ them being made of Cloth of Tissue, of Cloth of
 “ Gold and Silver, or embroidred Velvet: And
 “ might not these be handsomly converted to private Uses, to serve as Carpets for their Tables,
 “ Coverlets to their Beds, or Cushions to their
 “ Chairs and Windows; Hereupon some rude
 “ People are encouraged underhand to beat down
 “ some Altars; which makes Way for an Order of
 “ the Council-Table to take down all the rest, and
 “ set up Tables in their Places; followed by a Commission, to be executed in all Parts of the Kingdom, for seizing of the Premises for the Use of
 “ the King. But as the Grandees of the Court
 “ intended to defraud the King of so great a Booty,
 “ and the Commissioners to put a Cheat upon the
 “ Court-Lords, who employed them in it; so they
 “ were both prevented in some Places by the Lords
 “ and Gentry of the Country, who thought the Altar-Cloths together with the Copes and Plate of their
 “ several Churches, to be as necessary for themselves
 “ as for any others. This Change drew on the Alteration of the former Liturgy.” So far Dr. *Heylin*.
 But the sacrilegious Rapines, of which the Doctor in his History most loudly complains. were those of Bishops-Lands. The first Gap, that was opened for the Alienation of these, was made in the latter
 End

End of the Reign of King *Henry VIII.* who dealt with *Holgate*, lately advanced to the See of *York*, to give up at one time no fewer than seventy Manors or Townships of good old Rents, giving him in Exchange, to the like yearly Value, certain Improvements, Pensions, Tythes, and Portions of Tythes (but all of an extended Rent) which had accrued to the Crown by the Fall of Abbeyes. At the same time also, he dismembered certain Manors from the See of *London*, and others from that of *Canterbury*, tho' not without some reasonable Compensation. *Heylin*, p. 18. " There was no farther
 " Alienation made in his Time of the Church's
 " Patrimony, says the Doctor; yet having opened
 " such a Gap, the Courtiers of King *Edward's*
 " Time would not be kept from breaking violent-
 " ly into it, and making up their own Fortune in
 " the Spoil of the Bishopricks." So he: who in the Sequel of his History gives many Instances of this Rapacity, tho' not half so many as he might have done. For, as Mr. *Harmer* takes notice, in his *Specimen*, p. 100, 101. vindicating *Vesey*, Bishop of *Exeter*, from the Imputation laid to his Charge by Bishop *Burnet*, of having basely alienated almost all the Lands of his Bishoprick, writes as follows:
 " Had any Bishop of *England* sat at *Exeter* at that
 " time, he must have done the same thing, or have
 " been immediately deprived: For *Vesey* alienated
 " no Possessions of his See, but upon express Com-
 " mand of the King, directed to him under the
 " Privy-Seal, in Favour of certain Noblemen and
 " Courtiers. All the Bishops at that time were
 " subject to a like Calamity. Even *Cranmer* was
 " forced to part with the better half of the Posses-
 " sions of his See; and *Ridley*, soon after his En-
 " try into *London*, was forced to give away the four
 " best Manors of his See for ever in one Day.
 " These two were the greatest Favourites among all
 the

“ the Bishops in that Reign. Others were more severely dealt with.” So far Mr. *Harmer*.

The Instances which are particularly taken notice of by Dr. *Heylin*, are these.

1. the Bishoprick of *Durham* was dissolved by Act of Parliament, under Pretence of patching up the King's Revenue, p. 136.

2. The Bishoprick of *Winchester*, upon the Deposition of Dr. *Gardiner*, was given to Dr. *Poynt*,
 “ A better Scholar, says the Historian, than a Bishop, and purposely preferred to that rich Bishoprick to serve others Mens Turns : For before he
 “ was well warm in his See, he dismembered from
 “ it the goodly Palace of *Marvel*, with the Manors
 “ and Parks of *Marvel* and *Twiford*, which had before been seized upon by the Lord Protector. The
 “ Palace of *Waltham*, with the Park and Manor
 “ belonging to it, and some good Farms depending
 “ on it, were seized into the Hands of the Lord
 “ Treasurer *Pawlet*. But this, with many of the
 “ rest of *Poynt*'s Grants, Leases, and Alienations
 “ were again recovered to the Church by the Power
 “ of *Gardiner*, when being restored to his See, he
 “ was by Q. *Mary* made Lord Chancellor, p. 101.

3. “ To the See of *Bath* and *Wells*, upon the
 “ Death of *Knight*, *Barlow* was translated : The
 “ precise Day and Time thereof, I have no where
 “ found, says Dr. *Heylin* : But I have found, that
 “ being translated to this See, he gratified the Lord
 “ Protector with a Present of eighteen or nineteen
 “ Manors, which anciently belong'd to it, p. 54.

4. “ Dr. *Heath* being deprived of the See of
 “ *Worcester*, no Successor was at all appointed, that
 “ Bishoprick being given in *Commendam* to Bishop
 “ *Hooper* : Not that I think, that *Hooper* was suffered to enjoy the temporal Patrimony of that
 “ wealthy Bishoprick ; the Pirates of the Court
 “ were too intent on Advantages to let such a
 “ Vessel go untouched, &c. p. 101.

5. “ *Sampson*, Bishop of *Coventry* and *Litchfield*,
 “ to keep his Ground, was willing to sling up a
 “ great Part of his Lands; and out of those, which
 “ either belonged to his See, or the Dean and Chap-
 “ ter, to raise a Baron’s Estate for Sir *William Pa-*
 “ *get*. *Salcot* of *Salisbury*, knowing himself ob-
 “ noxious to some Court-Displeasures, reedeems his
 “ Peace, and keeps himself out of such Dangers,
 “ by making long Leases of the best of his Farms
 “ and Manors, known afterwards most commonly
 “ by the Name of *Copons Feathers*. But none of them
 “ more miserably dilapidated the Patrimony of his
 “ See, than Bishop *Kitching* of *Landaff*. A Church
 “ so liberally endowed by the Munificence and Piety
 “ of some great Persons, that if it were possessed
 “ but of a tenth Part of what once it had, it might
 “ be reckoned (says Bishop *Godwin*) amongst the
 “ richest Churches in these Parts of Christendom.
 “ But whatsoever *Kitching* found it, it was made
 “ poor enough before he left it: So poor that it is
 “ hardly able to keep the Pot boiling for a Parson’s
 “ Dinner, p. 100.

6. “ The Bishoprick of *Westminster* was dissol-
 “ ved by the King’s Letters Patents; the Lands so
 “ dilapidated by Bishop *Thirlby*, that there was al-
 “ most nothing left to support that Dignity: For
 “ which good Service he had been preferred to the
 “ See of *Norwich*—most of the Lands invaded by
 “ the great Men of the Court, the rest laid out for
 “ the Reparation of the Church of *St. Paul*, pared
 “ almost to the very Quick in those Days of Ra-
 “ pine: (See p. 85.) From hence first came that
 “ significant By-word as it is said by some) of
 “ *Robbing Peter to pay Paul*, p. 121.

7. “ The See of *Lincoln* was made void by the
 “ Death of Dr. *Henry Holbeach*, about the Begin-
 “ ing of *August*, in the former Year, and kept void
 “ by some powerful Men about the King, till the
 “ 26th

“ 26th of *June* in the Year now present (1552) at
 “ what time Dr. *Taylor* was consecrated Bishop of
 “ it. During which Interval, the Patrimony of
 “ that great and wealthy Bishoprick (one of the
 “ richest in the Kingdom) was so dismembered in
 “ itself, so parcelled and marked out for a Prey to
 “ others, that when the new Bishop was to be re-
 “ stored to his Temporals, there was none of all his
 “ Manors reserved for him, but his Manor of
 “ *Bugden*, &c. p. 129.

8. Of the See of St. *Asaph*, the Doctor tells us,
 in his *Help to English History*, p. 82 “ That be-
 “ ing at the best not very rich, it was made much
 “ poorer in the Time of Bishop *Parfew*, who lived
 “ in the Days of *Edward VI.* For, where the
 “ Bishop had before five Episcopal Houses, there is
 “ none now left but St. *Asaph* only; the rest to-
 “ gether with the Lands to them belonging, by
 “ him made away, and alienated from the Church
 “ for ever.” And of the See of *Bangor*, he tells
 “ us, p. 84. “ The Ruin of this Bishoprick
 “ came in the Time of Bishop *Bulkeley*, [in the
 “ Days of the same King] who, not content to
 “ alienate and let out the Lands, made a Sale also
 “ of the Bells: And going to the Sea-shore to
 “ see them shipped, in his Return was smitten with
 “ a sudden Blindness.” Thus he.

But of all the Sacrileges, that were acted in these
 Times, by those that had the chief Management
 both of Church and State during the King's Mi-
 nority, there is none more remarkable than what
 is related by the same Historian, *Hist. of Reform.*
 p. 72, 73. where after having spoken of the Death
 of the Admiral, Brother to the Duke of *Somer-*
set, Lord Protector, who was condemned without
 being allowed to speak in his own Defence, and
 lost his Head on *Tower-hill*, “ The Warrant for
 “ his Execution coming under the Hand of his
 “ own

own Brother; at what time he took it on his Death, that he had never committed or meant any Treason against King or Kingdom. The Protector, says he, having thus thrown away the chief Prop of his House, hopes to repair that Ruin by erecting a magnificent Palace. He had been bought out of his Purpose for building on the Deanry and Close of *Westminster*, [tho' it cost the Dean more than half the Patrimony of that Church to divert him from it, as the Historian tells us, p. 60, 61.] and therefore " casts his Eye upon a Piece of Ground in the *Strand*, on which stood three Episcopal Houses and one Parish Church: The Parish Church dedicated to the Virgin *Mary*; the Houses belonging to the Bishops of *Worcester*, *Litchfield* and *Landaff*. All these he takes into his Hands, the Owners not daring to oppose, and therefore willingly consenting to it. Having cleared the Place, and projected the intended Fabrick, the Workmen found that more Materials would be wanting to go through with it, than the demolished Church and Houses could afford unto them: He thereupon resolves for taking down the Parish Church of *St. Margaret's* in *Westminster*; but the Workmen had no sooner advanced their Scaffolds, when the Parishioners gathered together in great Multitudes with Bows and Arrows, Staves and Clubs, and other such offensive Weapons, which so terrified the Workmen, that they ran away, and never could be brought again upon that Employment. In the next place, he is informed of — a goodly Cloister, invironing a goodly Piece of Ground, called *Pardon Church-yard*, with a Chapel in the Midst thereof, and beautified with a Piece of most curious Workmanship, called, *the Dance of Death*, [all on the North Side of *St. Paul's*] together with a
" fair

“ fair Charnel-House on the South Side of the
 “ Church, and a Chapel thereunto belonging.
 “ This was conceived to be the safer Undertaking,
 “ the Bishop then standing on his good Behaviour,
 “ and the Dean and Chapter of that Church (as
 “ of all the rest) being no better in a manner than
 “ *Tenants at Will* of their great Landlords. And
 “ upon this he sets his Workmen on the tenth of
 “ *April*, takes it all down, converts the Stone,
 “ Timber, Lead, and Iron, to the Use of his in-
 “ tended Palace, and leaves the Bones of the dead
 “ Bodies to be buried in the Fields in unhallowed
 “ Ground. But all this not sufficing to complete
 “ the Work, the Steeple, and most Parts of the
 “ Church of *St. John's of Jerusalem*, not far from
 “ *Smithfield*, most beautifully built, was blown up
 “ with Gun-powder, and all the Stone thereof em-
 “ ployed to that Purpose also. Such was the Ground,
 “ and such were the Materials of the Duke's new
 “ Palace, called *Somerset-House*.” So far *Dr.*
Heylin; who, as it appears in his History, was
 no Enemy to this Duke.

*Q. How was the Parliament affected in these
 Days of Spoil and Rapine? Or how came this au-
 gust Body to make no Opposition to such strange Pro-
 ceedings?*

A. You shall hear from Dr. Heylin, p. 47, 48.
 “ The Parliament took Beginning on the 4th of
 “ *November* [1547,] in which the Cards were so
 “ well pack'd by *Sir Ralph Sadler*, that there was
 “ no need of any other Shuffling till the End of the
 “ Game: This very Parliament, without any sen-
 “ sible Alteration of the Members of it, being con-
 “ tinued by Prorogation from Session to Session,
 “ until at last it ended by the Death of the King.—
 “ And, that all Things might be carried with as
 “ little Opposition and Noise as might be, it was
 “ thought fit that Bishop *Gardiner* should be kept
 “ in

“ in Prison till the End of the Session; and that
 “ Bishop *Tonstal* of *Durham* a Man of a most even
 “ and moderate Spirit) should be made less in Re-
 “ putation, by being deprived of his Place at the
 “ Council-Table. And tho’ the Parliament con-
 “ sisted of such Members as disagreed amongst
 “ themselves, in respect of Religion; yet they
 “ agreed well enough together in one common Prin-
 “ ciple; which was, to serve the present Time,
 “ and to preserve themselves. For tho’ a great
 “ Part of the Nobility, and not a few of the chief
 “ Gentry in the House of Commons, were cor-
 “ dially affected to the Church of *Rome*; yet were
 “ they willing to give Way to all such *Acts* and
 “ *Statutes*, as were made against it, out of a Fear
 “ of losing such Church-Lands as they were posses-
 “ sed of, if that Religion should prevail and get up
 “ again. And for the rest, who either were to
 “ make or improve their Fortunes; there is no
 “ Question to be made, but that they came resolved
 “ to further such a Reformation as should most
 “ visibly conduce to the Advancement of their se-
 “ veral Ends. Which appears plainly by the strange
 “ Mixture of the *Acts*, and Results thereof;—some
 “ tending to the present Benefit and enriching of
 “ particular Persons; and some again being devised
 “ on purpose to prepare a Way for exposing the
 “ Revenues of the Church unto Spoil and Rapine.”
 So far the Doctor.

*Q. What then was the Religion that was esta-
 blish’d in his Kingdom by the Protector and the Par-
 liament, in Edward the VI’s Days;*

*A. It was Protestancy, or Reformation; tho’ it
 appears too evident, by what has been already said,
 that the Abuse which they were most intent upon
 Reforming, was the Church’s being too rich; and
 therefore they took effectual Means to lessen her
 Revenues, and take from her all her Ornaments,*

Plate

Plate and Jewels. But as for *Reformation of Manners*, I don't find that it met with any Encouragement in those Days: On the contrary, we learn from Dr. Heylin, p. 94. That *the Church* in those Days *was filled with ignorant and illiterate Priests*; that the Word of God was but little preach'd; and that the Use of Excommunication was either abolish'd, or made of no Effect, *to the great Increase of Viciousness in all Sorts Men*; That Bishop Latimer, in a Sermon before the King, complain'd, that *Lechery* was used in *England. and such Lechery as was used in no other Part of the World.* And yet, said he, it is made a *Matter of Sport, a Matter of nothing, a laughing Matter, a Trifle, not to be pass'd on, nor reformed.* So he.

Q. What were the Steps that were made in the establishing the Protestant Religion in this Reign?

A. First, They repeal'd the Statute of the *six Articles* made in the 25th Year of the late King; and all other Acts concerning Doctrine and Matters of Religion, or Punishments to be inflicted on Dissenters from the Church's Doctrine, Heylin, p. 49.

Secondly, They ordered the Communion to be receiv'd in both Kinds; excepting *the Case of Necessity*: With this Proviso nevertheless, that this Practice *should not be construed to the condemning of any other Church or Churches, or the Use of them, in which the Contrary was observed,* p. 48.

Thirdly, Certain Bishops and others were assembled at *Windsor*, to compile a new Form of celebrating the Communion according to the Order (saith Mr. Fox. p. 1184 of the *Scriptures of God, and the first Usage of the Primitive Church.* "Here
" it was order'd, says Dr. Heylin, p. 58. (who
" call it a *godly Form*) that the whole Office of the
" Mass should proceed, as formerly, in the *Latin*
" Tongue, even to the very End of the Canon, and
" the receiving of the Sacrament by the Priest
" himself:

“ himself : Which being passed over, they began
 “ with an Exhortation in the *English Tongue*,
 “ directed to all those which intended to be Par-
 “ takers of the Holy Communion, [*We be come*
 “ *together, &c.* as in the present Liturgy.] This
 was the first of the three different Forms or Li-
 turgies publish’d in this King’s Reign. ’Tis hard
 to say, whether the Majority of the Bishops (who
 were almost all in the Beginning of this Reign in-
 clined to the old Religion) gave their Assent to this
 new Form : Especially, since Mr. *Fox* in his *Acts*
and Mon. p. 1183, 1184, brings for a Proof of the
 Favour, which the Lord Protector *Somerſet* bore to
 God’s Word (*i. e.* to the Reformed Religion) *his*
constant standing to God’s Truth, and zealous De-
fence thereof against the Bishops in this same Consul-
tation had at Windsor in the first Year of the King’s
Reign.

Fourthly, Lay-Commissioners were deputed into
 all Parts of the Kingdom, accompanied with Preach-
 ers, that were to persuade the People from their an-
 cient Way of Worship. The Lord Chancellor
Wriothſley refused to set the great Seal to those Com-
 missions, and was thereupon deprived of his Office.
 “ The Preachers above-mentioned were more par-
 “ ticularly instructed to persuade the People from
 “ *praying to the Saints, from making Prayers for the*
 “ *Dead ; from the Use of Beads, Ashes and Pro-*
 “ *cessions, from Masses, Diriges, Praying in unknown*
 “ *Languages, and from some other such-like Things,*
 “ whereunto long Custom had brought a religious
 “ Observation. All which was done to this Intent,
 “ that the People in all Places, being prepared by
 “ little and little, might with more Ease and less
 “ Opposition, admit the total Alteration in the
 “ Face of the Church; which was intended in due
 “ Time to be introduced. *Heylin, p. 34.*

Fifthly, The Images of *Christ*, and all other
 Images,

Images. were taken down in all the Churches of London on the 27th of November 1547. *Heylin*, p. 42. Who adds, p. 56. speaking of the like Proceedings in the rest of the Kingdom, " That it may
 " well be thought that Covetousness spurred on this
 " Business more than Zeal, there being none of
 " the Images so poor and mean, the Spoil whereof
 " would not afford some Gold and Silver (if not
 " Jewels also) besides Censers, Candlesticks, and
 " many other rich Utenfils appertaining to them.
 " In which respect, the Commissioners hereto au-
 " thorised were entertain'd in many Places with
 " Scorn and Railing : And the further they went
 " from London, the worse they were handled." So far the Doctor.

Sixthly, " An Act pass'd in Parliament, entitled,
 " *An Act for Election of Bishops, and what Seals*
 " *and Stiles should be used by Spiritual Persons, &c.*
 " In the compounding of which Act there was
 " more Danger couch'd says Dr. *Heylin*, p. 51.
 " than at first appear'd. By the last Branch
 " thereof it was plain and evident, that the Intent
 " of the Contrivers was by degrees to weaken
 " the Authority of the Episcopal Order, by forcing
 " them from their strong Hold of Divine Insti-
 " tution, and making them no other, than the
 " King's Ministers only, his Ecclesiastical She-
 " riffs to execute his Will, and disperse his Man-
 " dates. And of this Act such Use was made, that
 " the Bishops of those Times were not in a Ca-
 " pacity of conferring Orders, but as they were
 " thereunto empower'd by special Licence.—In
 " the first Branch there was also somewhat more
 " than appear'd at the first Sight. For the true
 " Drift of the Design was to make Deans and
 " Chapters useless for the time to come, and
 " thereby to prepare them for a Dissolution, p. 52.
Seventhly, The Colleges, Free Chapels, Chanter-
 ries;

ries, and Brotherhoods were dissolved and taken down, and the Spoils divided amongst the great ones of the Court. " But bad Examples, says " Dr. Heylin, p. 61. seldom end where they first " began: For the Nobility and inferior Gentry " possess'd of Patronages, considering how much " the Lords and great Men of the Court had improved their Fortunes by the Suppression of those " Chanteries and other Foundations, conceived " themselves in a Capacity of doing the like, by " taking into their Hands the yearly Profits of " those Benefices, of which by Law they were " only entrusted with the Presentations. He adds, " that in Bishop Latimer's printed Sermons we " find, *That the Gentry of that Time invaded the " Profits of the Church, leaving the Title only to the " Incumbent* (p. 38.) *That many Benefices were let " out in free Farms* (p. 71.) *or given unto Servants " for keeping of Hounds, Hawks, and Horses, and " for making of Gardens* (p. 91. 114) *And finally, " that the poor Clergy being kept to some sorry Pittances, were forced to put themselves into Gentlemen's " Houses, and there to serve as Clerks of the Kitchen, " Surveyors, Receivers, &c.* p. 241. All which " Enormities were generally connived at by the " Lords and others, who only had the Power to " reform the same: Because they could not question those who had so miserably invaded the " Church's Patrimony, without condemning of " themselves.

Eighthly, In the second Year of the King's Reign, the Common-Prayer Book first came out, authorised by Act of Parliament, in which it was declared to have been *done by the Aid of the Holy Ghost*, Heylin, p. 65. For the compiling of this Common-Prayer, seven Bishops and seven other Divines were employed by the Court. But Dr. Heylin assures us, p. 65, that *Day*, Bishop of *Chichester*,

chester, who was one of the Seven, would by no means subscribe to it. And Dr. *Burnet* in his *Abridgment*, L. 2. p. 72. informs us, that amongst the Bishops who protested against the Act of Parliament which authorised this Common-Prayer, were four of the Seven that were deputed to compile it, viz. the Bishops of *Norwich*, *Hereford*, *Chichester*, and *Westminster*. This Act was followed by another, allowing Bishops and Priests to marry; so that if they were abridged in their Revenues, they were allowed at least to increase their Families.

Ninthly, The new Common-Prayer Book, which was design'd to cement all People in one Way of Worship, gave Offence both to Catholics and Protestants. The Catholics disliked it, because by it the ancient Liturgy of the Mass was ejected (tho, as Dr. *Heylin* tells us, it differ'd little in the main from the Mass, p. 74.) and many of the puritan sort of Protestants were highly offended at it because in many Things it seem'd too Popish. The Things these were chiefly offended with were, 1. A solemn Commemoration of the Saints and other Faithful departed, in the Prayer for the State of the Church Catholick in the Communion Office. 2. Prayer for the Dead. 3. Exorcisms and anointing of Infants in Baptism. 4. Benediction of the Water in the Font. 5. The Mingling of Water with the Wine in the Chalice. 6. The Reservation of the Sacrament for the Sick, if there were any that Day to communicate, 7. The Communion Bread made in the same Figure as formerly. 8. The frequent Use of the Sign of the Cross. 9. Extreme Unction. 10. Altars still retained, with their Ornaments. *Item*, the same holy Vestments, *Albs*, *Copes*, &c. Infine, all those Expressions of the Mass were still kept, which implied a real Presence of *Christ's* Body and Blood in the Blessed Sacrament. For these Things, consult if you please, the

the Liturgy itself; and for the great Opposition it met with from some Protestants, both at home and abroad, see Dr. *Heylin's* Preface, who complains more particularly of the *Zuinglian Gospellers*, as he calls them, the chief of which was *Hooper*; who being by the Interest of *Dudley* then Earl of *Warwick*, afterwards Duke of *Northumberland*, promoted to the Bishoprick of *Gloucester*, could not, without great Difficulty, be brought to take the usual Oaths, or conform to the Episcopal Habit. However, *Cranmer* and *Ridley* being resolute on the other Side, he consented at last: "But from thenceforth, says *Heylin*, p. 91. carried a strong Grudge against Bishop *Ridley*, the principal Man who had held him up so closely to such hard Conditions: Not fully reconciled unto him, till they were both ready for the Stake, and then it was high time to lay aside those Animosities, which they had conceived one against another." Of the same Kidney were *Bucer* and *Peter Martyr*, (*Heylin*, p. 64, and 79.) as well as *Rogers*, *Philpot*, and others (p. 93.) These *Zuinglian Gospellers* were the Progenitors of the *Puritans*, who have since been subdivided into *Presbyterians* and *Independants*.

Tenthly, Upon these Objections made against the first Common-Prayer Book, it was call'd in, and a new one publish'd by Authority of King and Parliament, in which all those Rubs were remov'd out of the Way. Tho' at the same time as these Alterations were made, it affirmed in the Tenor of that very Act of Parliament, by which the new Book was ratified, that there was nothing contained in the former Book but *what was agreeable to the Word of God and the Primitive Church*, *Heylin*, p. 107. Who were the Compilers of this new Common-Prayer Book, Dr. *Heylin* could never find out, p. 108. In this new Book especial Care was taken

taken to alter all such Expressions of the former Book as implied the real Presence in the Blessed Sacrament; for the excluding of which a Rubrick was devised, in which they declared against *any real and essential Presence of Christ's natural Flesh and Blood, which, says the Rubrick, are in Heaven, and not here.* This Rubrick was again expunged by Queen *Elizabeth*, but restored with some Alterations after the Restoration of King *Charles*, and so it stands to this Day. Yet after all these Corrections and Modifications, the Common-Prayer Book appeared still too Popish to no small Part of our Reformers, who raised a heavy Stir about it at *Francroft*; and afterwards here at home impugned it Tooth and Nail, and would have certainly banished it the Kingdom, had not Queen *Elizabeth* stood its Friend; tho she did not think proper to let it pass without a new Revision and Reformation in the Beginning of her Reign, as may be seen in Dr. *Heylin*, p. 283. Thus was the Publick Liturgy changed four times by our Reformers, in little more than thrice four Years.

Eleventhly, About the same time with the new Liturgy, came out *Hopkins's* Psalms, of which see Dr. *Heylin*, p. 131. who complains of the *Barbarity and Batching, which every where occurreth in them*

Twelfthly, About the same time also, all the Altars were taken down, and Commissioners sent to all Parts of the Realm, to seize upon all the Goods remaining in any Cathedral, or Parish Churches, all Jewels, Gold and Silver, Crosses, Candlesticks, Censers, Chalices, and such like; with their ready Money: As also, all Copes, and Vestments of Cloth of Gold, Tissue and Silver, together with all other Copes, Vestments, and Ornaments to the same belongings leaving only one Chalice, with certain Table-Cloths for the Use of the Communion Board

Board; *Heylin*, p. 134. who adds, "That tho' by
 " the Execution of this Commission some Profit was
 " rais'd to the King's Exchequer, yet the far greatest
 " part of the Prey came to other Hands: Inso-
 " much, that many private Men's Parlours were
 " hung with Altar-Cloths, their Tables and Beds
 " covered with Copes, instead of Carpets and Cover-
 " lids; and many made carousing Cups of the sa-
 " cred Chalice, as once *Belshazzar* celebrated his
 " drunken Feast in the sanctified Vessels of the
 " Temple. It was a sorry House, and not worth
 " the naming, which had not somewhat of this
 " Furniture in it. Yet, how contemptible were
 " these Trappings in Comparifon of those vast
 " Sums of Money which were made of Jewels,
 " Plate and Cloth of Tissue, either conveyed be-
 " yond the Seas, or sold at home, and good Lands
 " purchas'd with the Money; nothing the more
 " blessed to the Posterity of them that bought them,
 " for being purchas'd with the consecrated Trea-
 " sures of so many Temples." Thus the Doctor.

In fine, about the same time with the new Li-
 turgy, came out the Articles of Religion, (drawn
 up by *Cranmer* and some others) in Number Forty-
 two; reduced afterwards, by Queen *Elizabeth*, to
 the Number of Thirty-nine; not without many
 considerable Alterations, as may be seen, by com-
 paring together the Articles of King *Edward* with
 those of Queen *Elizabeth*, as they stand in Dr.
Heylin's Appendix to his History of the Reforma-
 tion. The Articles of King *Edward* were pub-
 lished in the Sixth Year of his Reign, *Anno* 1552.
 Those of Queen *Elizabeth*, *Anno* 1562. and were
 lick'd over again with some Alterations, *Anno* 1571.

Q. Was no Opposition made, during this Reign
 of King *Edward* the Sixth, to the Establishment of the
 Protestant Religion?

A. Yes; Great Opposition was made by Prelates,
 C Preachers,

Preachers, and People ; but the Protector and the Council, took such Measures, as to render this Opposition ineffectual. As for the Prelates, some were deposed ; of which Number were *Bonner*, Bishop of *London* ; *Tonstal*, Bishop of *Durham* ; *Gardiner*, of *Winchester* ; *Day*, of *Chichester* ; *Heath*, of *Worcester* ; and *Veisey*, of *Exeter* : Others were intimidated, into an outward Compliance, at least, with the Measures of the Court. See *Heylin*, p. 100. The Preachers were restrained, first by a Proclamation bearing Date the 24th of *April*, in the second Year of the King's Reign, by which none were permitted to preach, but such as were licensed under the Seals of the Lord Protector, or Archbishop *Cranmer*, *Heylin*, p. 60. About which time also, the Bishops were forbid to preach any where but in their own Cathedrals. Not long after, by Proclamation bearing Date the 23d of *September* of the same Year, all manner of Preaching was entirely suspended throughout the whole Kingdom ; *Heylin*, p. 64. And as to the People, who took up Arms in many Parts of the Kingdom, the Protector had taken Care before-hand, to put himself in Condition to overcome their Opposition, by raising an Army under pretence of carrying on a War with *Scotland*, in which Army he entertained many Foreigners, " Because they were conceived, says " *Dr. Heylin*, p. 40. more likely to enforce Obedience, than the natural *English*.

Q. *What were the Inclinations of the two Universities, in Matters of Religion, in these Times ?*

A. The Learned Men of both the Universities, were, for the most part, averse from the Reformation : And therefore it was thought necessary, for the better seasoning of them in the Protestant Religion, to invite over *Bucer*, *Fagius*, *Peter Martyr* and *Ochinus*, from beyond the Seas ; of whom, *Martyr* was sent to *Oxford* ; *Bucer* and *Fagius*, to *Cambridge*,

Cambridge. See Dr. *Heylin*, p. 65, and Dr. *Burnet*, l. 2. p. 45. *Martyr* had a publick Disputation with the *Oxford* Divines, concerning the real Presence and Transubstantiation; in which the King's Commissioners (who were of *Martyr's* Opinion) declared, that he had the better of it; but the publick Voice of the University (as we learn from *Martyr's* own Preface to his Book written on that Occasion) gave it against him. His Adversaries were *Chadsey*, *Tresham* and *Morgan*. *Bucer* and *Fagius*, both died at *Cambridge*. "*Bucer*, says Dr. *Burnet*, *Abridgement*, B. 2. p. 136. was inferior to none of all the Reformers in Learning. But he had not the Nimbleness of disputing, for which *Peter Martyr* was more admired; and the Popish Doctors took Advantage from that to carry themselves more insolently towards him.

Q. What kind of Treatment did Protestant Dissenters meet with during this Reign?

A. The *Zuinglian* Gospellers were much encouraged, especially by *Dudley*: And *John a Lasco*, one of that Kidney, obtained the Privilege of a Church for his *Germans* and *Poles*, distinct in Government and Forms of Worship from the Church of *England*; of which Dr. *Heylin* loudly complains, as well in his Preface, as in the Body of his Book. p. 89. The *Anabaptists* fared not so well; *Campneys*, and many others of them, being forced to recant, and condemned to bear their Faggots at *St. Paul's-Cross*; *Heylin*, p. 73. But *Joan of Kent*, who denied that Christ took Flesh of the *Virgin Mary*, and *George Paris*, or *Van Parre*, an *Arian*, were burnt alive in *Smithfield*, at the Instance of Archbishop *Cranmer* and Bishop *Ridley*. "These things," says Bishop *Burnet*, in his *Abridgement*, Book 2. p. 86, 87, "cast a great Blemish on the Reformers: It was said they only condemned Cruelty when it was exercised on them-

“ selves, but were ready to practise it when they
 “ had Power. The Papists made great Use of this
 “ afterwards in Queen *Mary's* Time; and what
 “ *Cranmer* and *Ridley* suffered in her Time was
 “ thought a just Retaliation on them from that wise
 “ Providence, that dispenses all Things justly to all
 “ Men.” So far the Bishop.

Q. What was the End of the Duke of Somerset, Lord Protector, who was the chief Instrument in the Establishment of the Protestant Religion in these Times?

A. He was supplanted by his Rival the Duke of *Northumberland*, and deprived first of his Protectorship, and then of his Life; losing his Head upon a Scaffold, the 22d of *January* 1551. *Dr. Heylin*, p. 116. takes notice that he might have craved the Benefit of the Clergy, in the Case for which he was condemned, but neglected to do it: And that
 “ some conceived it to have been a secret Judgment
 “ on him from above, that he, who had destroyed
 “ so many Churches. invaded the Estates of so many
 “ Cathedrals, deprived so many learned Men
 “ of their Means and Livelihood, should want (or
 “ rather not desire) the Benefit of the Clergy in his
 “ greatest Extremity.

Four of his Friends, viz. *Sir Michael Stanhope*, *Sir Thomas Arundel*, *Sir Ralph Vane*, and *Sir Miles Partridge*, suffered not long after: “ None of them
 “ less lamented by the common People, says *Heylin*, p. 117. than *Sir Miles Partridge*; against
 “ whom they had an old Grudge, for depriving
 “ them of the best Ring of Bells which they had
 “ at that Time, called *Jesus Bells*; which winning of King *Henry* at a Cast of Dice, he caused
 “ to be taken down, and sold or melted for his own
 “ Advantage.

Q. How went Matters of Religion on, after the Death of the Duke of Somerset?

A. *Dudley*, Duke of *Northumberland*, who then ruled

ruled the Roast, carried on the Reformation which the Duke of *Somerſet* had begun ; tho', as he himſelf owned, when he came to die, he did not do it out of a Principle of Religion, but to compaſs his ambitious Deſign, which aimed at nothing leſs, than ſettling the Crown in his own Family, to the Prejudice of the King's two Siſters, *Mary* and *Elizabeth*. In order to this, he is grievouſly ſuſpected by Dr. *Heylin* and others, to have haſtened the King's Death, who was obſerved, as the Doctör takes notice, p. 136. to have decayed in his Health, from the Time that Sir *Robert Dudley*, [afterwards Earl of *Leiceſter*, and Queen *Elizabeth*'s great Favourite] the third Son of *Northumberland*, was admitted into a Place of ordinary Attendance about his Perſon. And, when the King was drawing near his End, he prevailed upon him, under pretence of Religion, to ſet aſide both his Siſters. and transfer the Succeſſion by Letters Patent to the Lady *Jane Gray*, Daughter to the Duke of *Suffolk*, who was married to the Lord *Guilford Dudley*, one of *Northumberland*'s Sons.

Q. *What followed after this ?*

A. The King, who was to live no longer, ſays Dr. *Heylin*, p. 133, than might well ſtand with the Deſigns of the Duke of *Northumberland*, died ſoon after this Settlement was made, viz. upon the 6th of *July* 1553. “ which being the ſame Day of “ the Month, on which King *Henry* had taken off “ the Head of Sir *Thomas More*, for his Adheſion “ to the Pope, gave an Occaſion to thoſe of the “ *Romiſh* Party to look upon it as a Piece of Divine “ Retribution, in taking away the Life of his on- “ ly Son on the ſame Day alſo ; ” *Heylin*, p. 154. Who adds, in his Preface, “ That he cannot rec- “ kon the Death of this King for an Infelicity “ to the Church of *England* : For being ill-prin- “ ciple in himſelf, and eaſily inclined to embrace

“such Counsels as were offered to him, it is not
 “to be thought, but that the rest of the Bishop-
 “ricks (before sufficiently impoverished) must have
 “followed *Durham*, and the poor Church be left
 “as destitute of Lands and Ornaments, as when
 “she came into the World in her natural Nakedness.
 “Nor was it like to happen otherwise in the fol-
 “lowing Reign [of *Jane Gray*] if it had lasted
 “longer than a *Nine-Days Wonder*.” So far the
 Doctor.

C H A P. V.

Of the Reign of Queen Mary, and the State of Religion in her Days.

Q. *WHO succeeded in the Kingdom after King Edward's Death.*

A. The Lady *Jane Gray* was two Days after the King's Death proclaimed Queen, by the Power of the Duke of *Northumberland*, her Father-in-law; all the Lords of the Court concurring with him, because indeed they had not the Courage to oppose him. But the Lady *Mary*, eldest Sister to the deceased King, did not mean to part with her Right so tamely. Many Persons of Quality immediately resorted to her, at *Kenning-Hall-Castle* in *Norfolk*; the chief of these were the Earl of *Bath*, Sir *Thomas Wharton*, Son to the Lord *Wharton*; Sir *John Mordant*, Son to the Lord *Mordant*; Sir *William Drury*, Sir *John Shelton*, Sir *Henry Bedingsfield*, Mr. *Henry Farnaghan*, &c. But what more alarmed the Council, was, that the Earl of *Suffex* was marching with his Troops to join her: Upon this, *Northumberland* is sent down with an Army against her; and six Ships are sent to hover upon the Coast of *Norfolk* to intercept her, in case she should

should offer to retire from thence beyond the Seas. But these being driven by foul Weather into the Haven of *Yarmouth*, are prevailed on by Mr. *Farnaghan* to espouse her Quarrel; after which, she is proclaimed in many Parts of the Kingdom; *Northumberland* is abandoned by his Army, and by the Lords of the Council, who unanimously agree to proclaim *Mary Queen* in *London*; and so, after nine Days Reign, *Queen Jane* is forced to lay down her Title, and *Queen Mary* is received by the whole Kingdom. See Dr. *Heylin*, p. 160, &c.

Q. *Of what Religion was Queen Mary?*

A. She was from her Infancy a zealous Catholic: Notwithstanding that in her Brother's Reign, much Care was taken, says Dr. *Heylin*, p. 184. and many Endeavours used to win her to a good Conceit of the Reformation; but all in vain. She declared in her Letter to the King, recorded by *Fox*, Acts, p. 709. that rather than offend God and her Conscience, by acting against her Religion, Death should be more welcome to her than Life: And when the Council signified to her that the King was resolved no longer to permit her the Use of Mass, unless she would put him in Hopes of some Conformity in Time. She answered, that her Soul was God's: And touching her Faith, as she could not change, so she would not dissemble it; *Heylin*, p. 103.

Q. *In what State did she find the Catholick Religion at her Accession to the Crown?*

A. She found the Exercise of it entirely abolished throughout the Kingdom; but not the Belief, which had kept Possession of the Hearts of very many, as well of the Clergy, as of the Laity. For a Proof of which we find, that in her first Parliament all that had been done in King *Edward's* Days towards a Change of Religion, was immediately repeal'd, and the Mass restor'd: The Act, by which this was settled, was carried without a Division in

the House of Commons [*Burnet's Abridgment, Book 3. p. 229.*] And I don't find that it met with any Opposition in the House of Lords. And as for the Clergy, in the very first Convocation or Synod held immediately after the Queen's Coronation, the whole House, excepting six Persons, declared for the old Religion; *Fox, p. 1282.* At which time this Historian tells us, that Mr. *Philpot*, who was one of the six, *was as it were astonished at the Multitude of so many learned Men, as there were on purpose gathered together to maintain old Traditions.*

Q. How stood the Bishops affected as to Religion at this Time?

A. There remained ten Bishops that had been permitted to keep their Sees in King *Edward's* Days, who, upon the Queen's Accession to the Crown, declared for the old Way, *viz. Ely, Norwich, Litchfield, Salisbury, Oxford, Peterborough, Carlisle, Bangor, St. Asaph and Landaff.* To these she joined six others that had been deprived in the former Reign, *viz. London, Durham, Winchester, Chichester, Worcester and Exeter.* Thus was gain'd a Plurality of Bishops; the greater, because, of the Protestant Prelates, some were in Prison for espousing the Cause of the late Usurper, as *Cranmer* and *Ridley*; and others upon other Accounts, as *Holgate* Archbishop of *York*, for keeping another Man's Wife [*Harmer's Specimen, p. 125.*] and *Farrar* Bishop of *St. David's* indicted of a *Præmunire*, and cast into Prison in King *Edward's* Days; *Dr. Heylin, p. 120.* who calls this Prelate, *p. 219. A Man of an implausible Nature, which rendered him the less agreeable to either Side.* Where he adds, " That being found
" in Prison at the Death of King *Edward*, he might
" have fared as well as any of his Rank and Order,
" who had no Hand in the interposing for Queen
" *Jane*, if he had govern'd himself with that Dis-
" cretion, and given such fair and moderate An-
swers,

“ swers, as any Man in his Condition might have
 “ honestly done. But being called before Bishop
 “ Gardiner, he behaved himself so proudly, and
 “ gave such Offence, that he was sent back again
 “ to Prison.” Scory and Barlow, two other Pro-
 testant Bishops, resigned their Sees, and renounced
 the Reformation, against which the latter also pub-
 lished a Book. See *Burnet's Abridgment*, Book 3.
 p. 250, and *Harmer's Specimen* (who corrects some
 Mistakes of Bishop Burnet) p. 134, 135. So that
 no Bishops appearing to maintain the Protestant
 Cause, the Catholick Religion was restored without
 any considerable Opposition. And all the Episcopal
 Sees were filled once more with Catholick Prelates ;
 the Protestant Bishops being deprived for Heresy and
 Marriage, which the greatest part of them had con-
 tracted, after they had taken the solemn Vows of
 Religion.

Q. *What was the End of Dudley Duke of North-
 umberland, the chief Author of the Usurpation of the
 Lady Jane Gray ?*

A. He was brought to his Trial, and condemned
 for high Treason, and beheaded. Upon the Scaf-
 fold “ He admonished the Spectators, says Dr. Hey-
 lin, p. 189. “ to stand to the Religion of their An-
 “ cestors, rejecting that of later Date, which had
 “ occasioned all the Misery of the foregoing thirty
 “ Years. And that, for the Prevention for the fu-
 “ ture, if they desired to present their Souls un-
 “ spotted in the Sight of God, and were truly af-
 “ fected to their Country, they should expel those
 “ Trumpets of Sedition, the Preachers of the Re-
 “ formed Religion. That for himself, whatever
 “ had otherwise been pretended, he profess'd no
 “ other Religion than that of his Father ; for Testi-
 “ mony whereof he appeal'd to his good Friend and
 “ ghostly Father, the Lord Bishop of Worcester.
 [Dr. Heath, who was deputed to prepare him for
 C 5 Death.]

Death.] “ And finally, that being blinded with
 “ Ambition, he had been contented to make a
 “ Wreck of his Conscience by temporizing, for
 “ which he profess’d himself sincerely repentant,
 “ and so acknowledg’d the Justice of his Death.”
 So far Dr. *Heylin*. With *Dudley*, says Mr. *B. Higgons*, in his *Short View of the English History*, p. 218, 219, “ were beheaded two more [Sir *John Gates*, and Sir *Thomas Palmer*] which was all the
 “ Blood-shed at this Time and upon this Occasion,
 “ which is a convincing Proof of the merciful Dis-
 “ position in this Queen, who was by much the
 “ least inclined to Cruelty, of all the *Tudor Race*.
 “ *Edward VI.* was so very young when he died,
 “ we cannot be certain what he might have proved
 “ at last; but we shall seldom find an Example of
 “ so much Goodness, as to let a Rival in Empire
 “ live, who had been proclaimed Queen, and acted
 “ as such, by which she had forfeited her Life;
 “ nevertheless *Mary* did not put the Lady *Jane* to
 “ Death in some time, till the Folly and Ingratitude
 “ of her Father the D. of *Suffolk*, by rising in Arms
 “ again, made the Life of his Daughter and the
 “ Safety of the Queen incompatible; upon which,
 “ the poor Lady *Jane*, with her Husband *Guilford*
 “ *Dudley*, was beheaded; tho’ the Queen had a great
 “ Inclination to save her, if Reasons of State had
 “ not render’d Mercy impracticable; the Necessity
 “ of this Justice being heightened by the Insurrec-
 “ tion of *Wyat*, who at the same time was in Arms
 “ against the Queen; so that we must not absoulte-
 “ ly charge upon her the Death of so many poor
 “ People, who suffered on account of Religion;
 “ this was rather the Fault of the Constitution at
 “ this Time, than the Queen’s Nature.” So far
 “ Mr. *Higgons*.

Q. *What have you more to add concerning the Execution of so many Protestants in this Queen’s Days?*

A. *First,*

A. First, That we are not to take for Gospel, all that Mr. *Fox* and others upon his Credit have written concerning the Sufferings of Protestants in her Days; since, as we learn from Mr. *Collier's Historical Dictionary*, Mr. *Fox* is a Writer of small Authority, who has given us, amongst his Martyrs, such as were actually alive to confute his History, at the Time that the first Edition of it came out.

Secondly, That the Laws, by which those that suffer'd in her Time, were put to Death, were not of her inventing; but had been the standing Laws of the Realm, long before she was born or thought on.

Thirdly, That great Provocations were given by Protestants, which might be the Occasion of more Executions of this kind, than otherwise would have been. Witness their setting up the Title of *Jane Gray*, to the excluding of the Queen and her Sister; and this upon pretext of Religion; in which Treason the chief Protestant Prelates, *Granmer* and *Ridley*, were deeply engaged; witness their manifold Rebellions and Treasons against her, during her whole Reign; as the Rebellion of the *Carews* in the *West*, of the Duke of *Suffolk*, of Sir *Thomas Wyat*, (who had with him *Poynt* the Protestant Bishop of *Winchester*, *Heylin*, p. 205.) of *Thomas Stafford*, &c. The Treasons of *William Thomas* (of whose Design to murder the Queen see *Harmer*, p. 159.) Of *Kingston*, *Throgmorton*, *Udal*, *Stanton*, and others; *Heylin*, p. 228, 229. Their twice setting up one *Featherstone* to personate the deceased King *Edward*, in order to draw the People from their Allegiance to their Sovereign; *Heylin*, *ibid*. Their Device of the pretended *Spirit in the Wall*, which was indeed a young Woman, by Name *Elizabeth Crofts*, who was instructed to deliver many Things out of a Wall, in a House near *Adersgate*, against the Queen and her Religion; *Heylin*, p. 207. The Books of *Goodman* and *Knox*, tending to stir up the People to Rebellion

bellion [and even to murder the Queen] *Heylin*, p. 204.—Their flinging a Dagger at Dr. *Bourn* preaching at *St. Paul's Cross*; *Heylin*, p. 192, and shooting a Gun at Dr. *Pendleton* preaching in the same Place, the Bullet of which narrowly miss'd him; *Heylin*, p. 217. Their Prayers in the Congregations for the Queen's Death; *Heylin*, *ibid.* Their wounding a Priest at Mass in *St. Margaret's, Westminster*; *Burnet's Abridgement*, Book 3. p. 278. And other such-like Proceedings so very disagreeable to the Spirit of the Primitive Christians, and irreconcilable with the Notion of an Apostolical Reformation.

Fourthly, That in the greater Part of the Kingdom, there were few or none of these Executions; and that most of the Catholick Bishops gave little or no Encouragement to them. For Proof of which we find, in Dr. *Heylin's History*, p. 226, 227. That in all the Province of *York* (containing five Dioceses, viz. *York, Durham, Carlisle, Chester and Man*) there was only one that suffer'd, viz. *George March* of *Chester*; in the four Dioceses of *Wales* but three; in the Dioceses of *Exeter, Wells, Peterborough* and *Lincoln* (the largest in the Kingdom) but one a-piece; two in that of *Ely*; three a-piece in those of *Bristol* and *Salisbury*; and none at all in those of *Oxon, Gloucester, Worcester* and *Hereford*.

Q. Did not many Protestants leave the Kingdom in Queen Mary's Days?

A. Yes; some Hundreds of them retired into *Germany*; where they met with no Encouragement at all from the *Lutherans*; who, as we learn from Dr. *Heylin*, p. 250. abominated nothing more than an *English Protestant*, because of their denying the Real Presence; and therefore look'd upon all those that suffered in this Reign as *the Devil's Martyrs*; but at *Frankfort* and some other Places where the *Zuinglian* and *Calvinian Gospel* prevail'd, they were more favourably received. Here they fell into
great

great Disputes amongst themselves about the Common Prayer-Book ; which Dissentions, begun abroad, were brought home at their Return in Queen *Elizabeth's* Reign, and gave Rise to the Sect of the *Puritans*, which made so much Stir in her Days. See *Dr. Heylin*, p. 229, 230, &c.

Q. *Was not the Princess Elizabeth cast into Prison by her Sister Queen Mary ?*

A. Yes ; she was sent to the *Tower*, and afterwards to *Woodstock* ; where she was for a Time under Confinement, upon Suspicion of having had a hand in *Wyat's* Rebellion ; who it seems, had accused her of being privy to his Designs (tho' afterwards he recalled it at his Death.) However it was, she was set at Liberty by the Mediation of King *Philip*, and enjoy'd that Liberty all the rest of her Sister's Days : So that 'tis but a vulgar Error, that she was Prisoner at the Time of Queen *Mary's* Death, and from the *Tower* came out to reign. The contrary is evident from all our Historians.

Q. *What publick Works of Piety did Queen Mary perform in her short Reign ?*

A. She restored the Bishoprick of *Durham*, which was dissolved by Act of Parliament in the foregoing Reign, and given to the Crown ; and many other Possessions belonging to the Bishopricks of *Winchester*, *Exeter* &c. were recovered in her Time ; not to say, that the Church of *England* stands indebted to Queen *Mary* for almost all she possesses, which would have all been lost, had not this Queen put a Stop to the sacrilegious Rapacity of the Court-Reformers. She also restored the *Tenths* and *First-fruits* to the Clergy, which had been vested in the Crown in the Time of her Father and her Brother. She declared to her Council her Resolution of giving up all Church-Lands whatsoever which were in her Possession, expressly refusing (as her Words are quoted by *Dr. Heylin* p. 235.) either to claim or retain

tain the said Lands for hers, but freely and willingly surrendering them to be disposed of by the Church, in such manner as should be deem'd the most for the Honour of God, and Good of the Kingdom: Adding withall, to those that objected that the Dignity of the Crown could not not be honourably maintain'd without the aforesaid Possessions, that she *set more by the Salvation of her Soul, than by ten such Kingdoms.* She restored the Abbey of *Westminster* to the *Benedictine* Monks; *Sheen* to the *Carthusians*, and *Sion* to the *Brigittin* Nuns; endowing the two latter with Lands proportionable to the Maintenance of the Religious. She repair'd *St. John's*, near *Smithfield*, for the Knights of *St. John of Jerusalem*, assigning a liberal Endowment to it for their more honourable Sustenance. She restored the Hospital of the *Savoy*, dissolved in her Brother's Time; she built the publick Schools in the University of *Oxford*: She also built a Convent for the *Dominicans*, or *Black-Fryers*, in *Smithfield*; and rebuilt the Convent of the *Franciscans of the stricter Observance* at *Greenwich*; which House was the first that fell under the Displeasure of King *Henry VIII.* Concerning these Foundations, see *Dr. Heylin*, p. 235, 236, 237, and 254.

Q. *What was the Provocation given by the Fryers of Greenwich to King Henry VIII. which made them incur his Displeasure more than the rest of the Religious?*

A. The History of the whole Matter is thus related by *Howes* upon *Stow*; p. 562. "The first
 " that openly resisted, or reprehended the King,
 " touching his Marriage with *Anna Bolen*, was one
 " *Fryer Peto* [or *Peyto*] a simple Man, yet very
 " devout, of the Order of the *Observants*. This
 " Man, preaching at *Greenwich*, upon the 22d Chapter
 " of the third Book of *Kings*, viz. the last Part
 " of the Story of *Ahab*, saying, *Even where the*
 " *Dogs*

“ Dogs licked the Blood of Naboath, even there shall
 “ Dogs lick thy Blood also, O King. And there-
 “ withal spake of the lying Prophets, which abus’d
 “ the King, &c. I am, saith he, that Michæas,
 “ whom you will hate, because I must tell you truly,
 “ that this Marriage is unlawful: And I know that
 “ I shall eat the Bread of Affliction, and drink the
 “ Water of Sorrow; yet because our Lord hath put
 “ it into my Mouth, I must speak it. And when he
 “ had strongly inveigh’d against the King’s second
 “ Marriage, to dissuade him from it, he also said,
 “ There are many other Preachers; yea, too many,
 “ which preach and persuade you otherwise; feeding
 “ your Folly and frail Affections, upon Hope of their
 “ own worldly Promotion; and by that means betray
 “ your Soul, your Honour and Posterity, to obtain fat
 “ Benefices, to become rich Abbots, and get Episcopal
 “ Jurisdiction, and other Ecclesiastical Dignities:
 “ these, I say, are the four hundred Prophets, who in
 “ the Spirit of Lying seek to deceive you. But take
 “ good heed, lest you, being seduced, find Achab’s
 “ Punishment, &c. saying, it was one of the grea-
 “ test Miseries in Princes to be daily abused by Flat-
 “ terers.

“ The next Sunday Dr. Curwin preach’d in the
 “ same Place, who most sharply reprehended Peto
 “ and his Preaching, calling him Dog, Slanderer,
 “ base beggarly Fryer, Rebel, Traitor, &c. And
 “ having spoken much in Commendation of the
 “ King’s Marriage — supposing that he had ut-
 “ terly suppress’d Peto and his Partakers, lifted up
 “ his Voice and said, I speak to thee Peto, which
 “ makest thyself Michæas, that thou may’st speak
 “ Evil of Kings: But now thou art not to be found,
 “ being fled for Fear and Shame, as being unable to
 “ answer my Arguments. And whilst he thus spake,
 “ there was one Elstow, a Fellow-Fryer to Peto,
 “ standing in the Rood-loft, who said to Dr Cur-
 “ win.

“ Good

“ Good Sir, you know that Father Peto, as he was
 “ commanded, is now gone to a Provincial Council
 “ held at Canterbury; and not fled for Fear of you;
 “ for To-morrow he will return again. In the mean
 “ time, I am here, as another Michæas, and will
 “ lay down my Life to prove all those Things true,
 “ which he hath taught out of the Holy Scripture, and
 “ to this Combat I challenge thee before God and all
 “ equal Judges: Even unto thee, Curwin, I say,
 “ which art one of the four Hundred false Prophets,
 “ into whom the Spirit of Lying is enter’d, and seek-
 “ est by Adultery to establish a Succession; betraying
 “ the King unto endless Perdition, more for thine own
 “ Vain-Glory, and Hope of Promotion, than for Dis-
 “ charge of thy clogged Conscience and the King’s
 “ Salvation.

“ This *Elstow* waxed hot, and spake very ear-
 “ nestly, so as they could not make him cease his
 “ Speech, until the King himself bad him hold his
 “ Peace: And gave Order, that he and *Peto* should
 “ be convened before the Council; which was done
 “ the next Day. And when the Lords had rebu-
 “ ked them, then the Earl of *Essex* told them, that
 “ they had deserv’d to be put into a Sack and cast
 “ into the *Thames*: Whereunto *Elstow* smiling
 “ said, *Threaten these Things to rich and dainty Per-*
 “ *sons, who are cloath’d in Purple, fare deliciously,*
 “ *and have their chiefest Hope in this World. For*
 “ *we esteem them not; but are joyful, that for the*
 “ *Discharge of our Duty we are driven hence: And,*
 “ *with Thanks to God, we know the Way to Heaven to*
 “ *be as ready by Water as by Land; and therefore*
 “ *we care not which Way we go.*

These Fryers were banish’d the Realm, but re-
 call’d again by Queen *Mary*; when one of them
 was made Guardian of that Convent which the
 Queen had restored, and the other Confessor to the
 Queen; *Burnet’s Abridgm. Book 3. p. 285.* Who also
 acquaints

acquaints us, p. 318, that *Peto* was afterwards made Cardinal, and designed for the Pope's Legate in this Kingdom.

Q. Who was it that was sent from Rome in Quality of the Pope's Legate, to reconcile this Kingdom to that See.

A. Cardinal Pool, who, upon Cranmer's Condemnation, was also made Archbishop of Canterbury. Dr. Burnet, in his Abridgment, Book 3. p. 333. gives him in short this Character: Pool was a learned, humble, prudent, and moderate Man. And Dr. Heylin, p. 197, tells us, that he was of the Blood-Royal; A Man of eminent Learning and exemplary Life. His great Friends and Confidants were two Italian Divines, whom he brought over with him, Ormanette, who was afterwards Grand Vicar to St. Carlo Borromæo, and finally Bishop of Padua; and Priuli, whom at his Death he left his Executor. " But as Pool, says Dr. Burnet, p. 333. had not " studied to heap up much Wealth; so Priuli, who " had refused a Cardinal's Hat—gave it all away, " and reserved nothing to himself, but his Breviary " and Diary.

Q. What Character have Protestant Historians given of Queen Mary?

A. She was, says Dr. Burnet [Abridgm. Book 3. p. 212.] a Lady of great Virtues. She was a Princess never sufficiently to be commended of all Men, says Mr. Camden [in his Elizabeth, p. 10.] for pious and religious Demeanour, her Commiseration towards the Poor, and her Munificence and Liberality towards the Nobility and Churchmen. In a word, the greatest Fault that is objected to her by Protestants, is, that she was too religious. Her Mother, Queen Catherine, had brought her up in the Fear of God: For she was a devout and exemplary Woman; she used to work with her own Hands, and kept her Women at work with her. The Severities [Mortifications] and

and Devotions that were known to her Priests, and her Almsdeeds, joined to the Troubles she fell in, begat a high Esteem of her in all Sorts of People. Burnet Abridgm. B. 1. p. 152.

C H A P VI.

Of the Reign of Queen Elizabeth, and of the State of Religion in her Days.

Q. WHO succeeded Queen Mary in the Kingdom?

A. Her Sister Elizabeth; who soon revers'd all that her Sister had done in Favour of the Roman Catholick Religion; in which she procured the Concurrence of her Parliament; tho', as we are told by the Histories of those Times, it was by a very inconsiderable Plurality in the House of Commons, notwithstanding the great Industry which had been used in Elections, to return such Members as were thought most likely to comply with the Queens Intentions. And as for the Clergy, the Lords Spiritual, the whole House of Convocation, and both Universities opposed the Change. See Fuller, l. 9. and Dr. Heylin, p. 285, 286.

Q. What Religion did Queen Elizabeth profess during her Sister's Reign?

A. The Roman Catholick; resorting to Mass, and going to Confession, and as we learn from Dr. Heylin, p. 272. seeming not a little discontented that she could not gain so much upon the Queen by her outward Conformity, as to believe that she was Catholically affected. She was also crowned according to the Order of the Roman Pontifical, by Dr. Owen Oglethorp, Bishop of Carlisle, Heylin, p. 278. and consequently took the usual Oath there prescribed, tho' the Papists think she never designed to keep it.

Q. What

Q. *What was the Motive which made this Queen resolve upon a Change of Religion?*

A. 'Twas because *she knew full well*, says Dr. Heylin, p. 275, *that her Legitimation and the Pope's Supremacy could not stand together, and that she could not possibly maintain the one without discarding the other.* However, she was so politick as to proceed gradually in this Change; at first prohibiting all Disputes about Matters of Religion, and all Preaching, except to such as should be licensed by her Authority; so that no Sermon at all was preached at St. Paul's Cross, or any publick Place in London, till the *Easter* following. About the same time, she publish'd another Proclamation, forbidding any Alteration in Religion, or Innovation in the Rites and Ceremonies of it, till further Orders. Thus she retain'd for a while the Mass, and the whole Worship of the *Roman Church*, excepting the Elevation of the Sacrament, which she forbid to the Priest or Bishop, that officiated at the Altar in the Chappel-Royal. See Heylin, p. 276, 277. Soon after these Proclamations, she procured her Supremacy in Spirituals to be asserted by Parliament, tho' with great Opposition from the Clergy. And not long after the Sacrifice of the Mass was abolish'd, and the Common-Prayer (which the Queen had order'd to be revised and corrected) was restor'd, tho' as some say, but with the Difference of six Voices in the House of Commons. The next Month after these Alterations, the Oath of Supremacy was tender'd to the Bishops and Clergy: And soon after, the Images of *Christ* were removed out of the Churches, broken down, and burnt. See Sir Richard Baker, p. 474. Yet it seems the Queen had a sneaking Kindness for the Crucifix, which she retain'd many Years upon the Altar of her Chappel, till, at the Instigation of Sir Thomas Knolles, it was broke in pieces by *Pach* the Fool. And as for the Doctrine of the *Real Presence*

sence, it seems she continued to the End to be a Well-wisher to it. See Dr. Heylin, p. 296.

Q. *How did the Bishops and Clergy behave themselves in this Change of Religion?*

A. You shall hear from Dr. Heylin, p. 286.

“ It was upon the 8th of *May* [1559] that the Parliament ended, and on the 24th of *June*, that the publick Liturgy [of the Common-Prayer] was to be officiated in all the Churches of the Kingdom. In the Performance of which Service, the Bishops giving no Encouragement, and many of the Clergy being backward in it, it was thought fit to put them to the final Test, and either to bring them to Conformity, or to bestow their Places and Preferments on more tractable Persons. The Bishops at that Time had been] reduced into a narrower Number than at any Time before—— And they being called in the Beginning of *July*—— were required to take the Oath of Supremacy—— *Kitching of Landaff* only takes it, who having formerly submitted unto every *Change*, resolved to shew himself no *Changling*—By all the rest it was refused —— who were thereupon deprived of their several Bishopricks, p. 287. The Bishops being thus put to it, the Oath is tender'd next to the *Dearis* and *Dignitaries*, and by *Degrees* also to the rural Clergy; refused by some, and took by others, as it seem'd most agreeable to their Consciences or particular Ends. For the Refusal whereof, or otherwise not conforming to the publick Liturgy, I find no more to have been deprived of their Preferments than fourteen *Bishops*, six *Abbots*, *Priors* and *Governors of Religious Orders*, twelve *Deans*, and as many *Archdeacons*, fifteen *Presidents* or *Masters of Colleges*, fifty *Prebendaries* of Cathedral Churches, and about eighty *Parsons* or *Vicars*—— By the Deprivations of these, but principally by the Death of so many “ in

“ in the last Year’s Sicknefs, there was not a sufficient Number of learned Men to supply the Cures, which filled the Church with an ignorant and illiterate Clergy, whose Learning went no further than the Liturgy, or Book of Homilies.” So far the Doctor, who in another place, *viz.* p. 347, gives us to understand, tho’ in quoting the Words of Mr. *Rafal*, of what kind of People this Clergy was made up, *viz.* of Coblers, Weavers, Tinkers, Tanners, Cardmakers, Tapsters, Fidlers, Taylors, Bag-pipers, Alebasters, &c.

Q. *Who were the Queen’s chief Ministers of State that helped her in the establisbing of the reformed Gospel?*

A. The chief of them was Sir *William Cecil*, whom she created Lord *Burleigh*, and Lord High Treasurer of England. He had been made Secretary of State in K. *Edward VI.* Days, and was a great Instrument of *Dudley’s* Ambition, whose Turn he served against his old Master the Duke of *Somerset*, and therefore was pitched upon, as the fittest and readiest Man for drawing up the Deed, by which the two Sisters, *Mary* and *Elizabeth*, were both to be excluded from the Succession, *Heylin*, p. 15, However, he soon after forsook his Friend *Dudley*, as he had done *Somerset* before (see *Heylin*, p. 119, and 156) and counterfeited the Catholick so well in Queen *Mary’s* Days, as to be in great Favour with Cardinal *Pool*, and seem’d as zealous as any one in promoting that Religion; upon which Account, *Knox* (as we learn from Dr. *Heylin*, in his *History of Presbytery*, p. 244) upbraided him afterwards with having consented to the suppressing of the true Gospel of Christ, to the erecting of Idolatry, and to the shedding of the Blood of God’s Children, during Queen *Mary’s* Reign. But this Queen was no sooner dead, but he turn’d Sides once more, and was no small Gainer by so doing, making up to himself a good

good Estate out of Bishops Lands. See *Heylin*, p. 310. The other Ministers that were most eager in promoting the Reformation, were *Walsingham*, *Knolles*, &c. concerning whom a late Protestant Historian (*Short View of English History*, p. 234.) has told us, that this Queen *had the most wicked Ministry that ever was known in any Reign*: Which is the less to be admired, if what Dr. *Heylin* writes, p. 338, 340, be true, viz. That *Robert Dudley*, Earl of *Leicester*, the Queen's great Favourite, had the disposing of all Offices in Court and State, and of all Preferments in the Church. For *Leicester* is represented in History, as *one of the worst of Men*, *Higgon's*, p. 230; who had all the Ambition and ill Principles of his Father *Northumberland*; who broke the Neck of his Wife down Stairs, in hopes of matching himself with the Queen; *Higgon's*, p. 233. A Man, says Dr. *Heylin*, p. 339, 340, "so un-
 "appeasable in his Malice, and unsatiable in his
 "Lust; so sacrilegious in his Rapines; so false in
 "Promises, and treacherous in Point of Trust; and,
 "finally, so destructive of the Rights and Properties
 "of particular Persons, that his little Finger lay far
 "heavier on the *English* Subjects, than the Loins of
 "of all the Favourites of the two last Kings." So far Dr. *Heylin*.

Q. *How fared it with the Lands and Possessions of the Church under this Government?*

A. A great Part of the Church Lands, which had escaped the Rapacity of King *Henry* and King *Edward's* Days, or had been again restored to the Church by Queen *Mary*, was now made a Prey to the Court Harpies; as may be seen in Dr. *Heylin*, p. 280, 292, 293, 295, 310, 311, 328.

Q. *What Encouragement did Dissenters meet with in this Reign?*

A. The *Zuinglian* or *Calvinian* Gospellers, commonly called *Puritans*, had many Friends at Court,
 and

and were very strong and numerous; and, had not the Queen been a close Friend to the Common-Prayer, would certainly have banished it the Kingdom. The *Brownists* fared not so well; for *Coppin* and *Thocker* were hanged at *St. Edmund's-Bury*, Anno Dom. 1583, for publishing *Brown's Book*, written against the Common-Prayer-Book: And *Alex. Ross*, gives us to understand, that other *Brownists* also suffer'd, when he calls *Barrow* their first Martyr, *Sect. 12. Q. 2.* As to the other Sectaries, *John Lewes* and *Matthew Hammond* were burnt in this Queen's Time for Hereticks; and *Hacket* was excuted, partly for Heresy and Blasphemy. Likewise several others in her Time were condemn'd, and recanting bore their Faggots. See *Hollinshead*, *Q. Eliz. Anno Reg. 21* and *25*; and *Stow*, p. 679, 680.

Q. What Kind of Treatment did the Roman Catholics receive from this Queen?

A. Most severe Laws were enacted against them, by which all Priests, and all such as harbour'd them, *item*, all such as should be reconciled to the Church of *Rome*, were liable to be put to Death.

Q. Were these Laws ever put in Execution?

A. Yes they were, during this Queen Reign; and more or less in every Reign since, till *K. James the Second*. As for the Time of Queen *Elizabeth*, of whom we are now speaking, not to mention many that suffer'd, in Consequence of these Laws, in all Parts of the Country, I shall here set down, out of *Stow's Chronicle*, several that suffer'd in and about *London*, according to the Years in which these Executions happen'd.

1578. "*John Nelson* (Priest) for denying the Queen's Supremacy, and such other traitorous Words against her Majesty, was drawn from *Newgate* to *Tyburn*, and there hang'd, bowel'd, and quarter'd.

" The

“ The 7th of *February*, one named *Sherwood*,
 “ was drawn from the *Tower of London* to *Tyburn*,
 “ and there hang’d, bowel’d and quarter’d for the
 “ like *Treason*.

1581. “ *Everard Hanse*, a seminary Priest, was,
 “ in the *Sessions-Hall* in the *Old Bailey*, arraign’d;
 “ where he affirmed, that himself was subject to
 “ the Pope in Ecclesiastical Causes, and that the
 “ Pope hath now the same Authority here in *Eng-*
 “ *land* that he had an hundred Years past, with other
 “ traiterous Speeches; for the which he was con-
 “ demn’d and executed.

1584. “ The 7th of *February*, *John Fenn*,
 “ *George Haydock*, *John Munden*, *John Nutter*, and
 “ *Thomas Hemerford*, were all found guilty of High-
 “ *Treason*, in being made Priests beyond the Seas,
 “ and by the Pope’s Authority, since a Statute made
 “ in *Anno Primo* of her Majesty’s Reign; and had
 “ Judgment to be hang’d, bowel’d and quarter’d;
 “ which were all excuted at *Tyburn* on the 12th of
 “ *February*.

1586. “ *Nicholas Devereux* was condemn’d for
 “ *Treason*, in being made a seminary Priest at *Rhemes*,
 “ —also *Edmund Barber*, made Priest as aforesaid,
 “ was likewise condemned of *Treason*; and both
 “ drawn to *Tyburn*, and there hang’d, bowel’d and
 “ quarter’d.

“ *William Thomson*, alias *Blackburn*, made Priest
 “ at *Rhemes*, and *Richard Lea* alias *Long*, made
 “ Priest at *Lyons* in *France*, and remaining here,
 “ contrary to the Statute, were both condemn’d,
 “ and on the 20th of *April* drawn to *Tyburn*, and
 “ there hang’d, bowel’d and quarter’d.

“ The 8th of *October*, *John Lew*, *J. Adams*, and
 “ *Richard Dibdale*, being before condemn’d for
 “ *Treason* in being made Priests by Authority of
 “ the Bishop of *Rome*, were drawn to *Tyburn*, and
 “ there hang’d, bowel’d and quarter’d.

1588. " The 26th of *August*, were condemn'd
 " six Persons for being made Priests beyond the Seas,
 " —four temporal Men, for being reconciled to the
 " *Roman Church*; and four others for relieving and
 " abetting the others. And on the 28th, *W. Dean*
 " and *H. Webby* were hang'd at the *Miles-End*; *W.*
 " *Gunter* at the *Theatre*; *R. Morton* and *Hugh*
 " *Moor* in *Lincoln's-Inn-Fields*; *T. Acton* at *Cler-*
 " *kemwell*; *T. Felton* and *James Clerkson*, between
 " *Brentford* and *Hounslow*; And, on the 30th of
 " *August*, *R. Flower*, *Ed. Shelley*, *R. Leigh*, *R.*
 " *Martin*, *J. Roch*, and *Margaret Ward* Gentle-
 " woman (which had convey'd a Cord to a Priest in
 " *Bridewell*, by means of which he had made his
 " Escape) were hang'd at *Tyburn*.

" The 23d of *September*, a Seminary Priest, na-
 " med *Flower*, was hang'd, headed and quarter'd at
 " *Kingston*.

" The 5th of *October*, *J. Weldon* and *W. Hart-*
 " *ley*, made Priests at *Paris*, and remaining here,
 " contrary to the Statute, were hang'd, the one at
 " the *Miles-End*, the other nigh the *Theatre*: And
 " *Robert Sutton*, for being reconciled to the See of
 " *Rome*, was hang'd at *Clerkenwell*.

1589. " *Christopher Bales*, made Priest beyond
 " Sea, was convicted of Treason, for remaining in
 " this Realm, contrary to a Statute. Also *Nicholas*
 " *Horner* and *Alexander Blake*, convicted of Felony,
 " for relieving of *Bales*, contrary to the like Statute.
 " These were all executed on the 4th of *March*.

1591. " The 10th of *December*, three Seminary
 " Priests, for being in this Realm, contrary to the
 " Statute, and four others for relieving of them, were
 " executed.

" Two of them, viz. a Seminary, named *Iron-*
 " *monger*, and *Swithin Walls*, Gentleman, in *Gray's-*
 " *Inn-Fields*, on the North-side of *Holborn*; *Blas-*

“ *ton and White, Seminaries, and three others, their*
 “ *Abettors, at Tyburn.*

“ The 18th of *February, Thomas Portmore* was
 “ convicted of two several High-Treasons; the one
 “ for being a Seminary Priest; and the other for re-
 “ conciling *John Barwys, Haberdasher—Thomas*
 “ *Portmore* was executed in *Paul's Church-yard.*

1594-5. “ The 18th of *February*, one named
 “ *Harrington*, a Seminary Priest, was drawn from
 “ *Newgate* to *Tyburn*, and there hang'd, cut down
 “ alive, struggled with the Hangman, but was
 “ bowell'd and quarter'd.

1594-5. “ *February 20, Southwell* a Jesuit, that
 “ long time had lain Prisoner in the *Tower of Lon-*
 “ *don*, was arraign'd at the *King's-Bench Bar*: He
 “ was condemned, and on the next Morning drawn
 “ from *Newgate* to *Tyburn*, and there hang'd, bowell'd
 “ and quarter'd.

1598. “ The 12th of *July*, one *Jones* alias
 “ *Buckly*, a Priest made beyond the Seas—was con-
 “ demned of Treason, for coming into this Realm,
 “ contrary to a Statute, was drawn to *St. Thomas*
 “ *Waterings*, and there hang'd, bowell'd and quar-
 “ ter'd.”

1600. “ 21 *June, John Rigby* was drawn from
 “ the *King's-Bench* in *Southwark*, to *St. Thomas Wa-*
 “ *terings*; and there hang'd, bowell'd and quarter'd,
 “ for being reconciled, contrary to the Statute.

“ Also in the Month of *July*, were drawn, hang'd
 “ and quarter'd at *Lincoln* two Priests, named *Hunt*
 “ and *Sprat*, for coming into this Realm contrary
 “ to the Statute. Two other Priests, *E. Throwing*
 “ and *Rob. Mitter*, were likewise executed for the
 “ like Offence at *Lancaster*. Also *Tho. Palafor*, a
 “ Priest, executed at *Durham*; and a Gentleman
 “ with him, for relieving him, and lodging him in
 “ his House.

1601. " The 18th of *February*, *J. Pybush*, a Seminary Priest, after 7 Years Imprisonment in the *King's-Bench*, was hang'd, bowell'd and quartered, at *St. Thomas Waterings*, for coming into *England*, contrary to the Statute, *Anno 27* of the *Queen*.

" The 27th of *February*, *Mark Bakworth* and *Tho. Filcock*, Seminary Priests, were drawn to *Tyburn*, and there hang'd and quarter'd, for coming into this Realm, contrary to the Statute. Also the same Day, and in the same Place, was hang'd a Gentlewoman, call'd *Mrs. Anne Line*, a Widow, for relieving a Priest, contrary to the same Statute.

1602. " *April 20th*, *S. Tichborn*, *W. Kanfon* and *James Page*, Seminary Priests, were drawn to *Tyburn*, and there hang'd, bowell'd and quarter'd, for coming into this Realm, contrary to the Statute of *Anno 27*.

" *17th February*, *W. Anderson*, a Seminary Priest, was drawn to *Tyburn*, and there hang'd, bowell'd and quarter'd, for being found in *England*, contrary to the Statute of *Anno 27*. So far *Mr. Stow*.

Q. What do Protestants look upon as the greatest Blot in *Queen Elizabeth's* 'Scutcheon?

A. Her putting to Death *Mary Queen of Scots*; a Woman, says *Camden* [*Elizab. 1615. p. 458.*] most constant in her Religion, of an extraordinary Piety towards God, of an invincible Courage, of a Prudence above her Sex, and a most accomplish'd Beauty; brought to the Scaffold, in a Country, says *Mr. Higgon*, p. 241, whither she was invited by the most solemn Assurances of Protection, Honour and Safety; all which were violated, first by an Imprisonment of nineteen Years, and afterwards by an infamous Death. The Manner of this *Queen's* Death, says the same Author, *Short View*, &c. p. 240, her Resignation to the Will of God, her Greatness of Spirit, which seem'd

supported by some other Power than the common Assistance of natural Courage, have recommended her Name to the Veneration of future Ages, and cover'd the Authors of this barbarous Cruelty with indelible Infamy and Reproach — They carried their Cruelty to such a degree, as to deny her the Assistance of her ghostly Father in her last Agony, a Favour not refused by Christian Charity to the most common Malefactor; but they resolv'd to be all of a Piece, and shew no more Mercy to her Soul than her Body. Thus this Protestant Gentleman.

Q. How did Queen Elizabeth die?

A. Some time before her Death she fell into a settled and habitual Melancholy, in which she continued till she died. Of the Causes of this Melancholy Authors speak variously; some attributing it to the Death of *Essex*, others to other Causes. However her Anguish of Mind was excessive; so that she would scarce speak at all, and what little she spoke, was mostly to this effect: That she was a wretched and forlorn Woman; that her Condition was strangely alter'd; that her Neck was yoa'k'd, &c. See *Camd.* p. 659, 660.

With this Queen's Death we shall end our History of the Protestant Religion, which was chiefly by her Means establish'd upon its present Bottom in this Kingdom. We shall only add, that since her Time, Sects and Divisions in Religion have been very much multiplied amongst us; so that Dr. *Walton*, in the Preface to his *Polyglot*, had too great Reason to complain, “ that *Aristarchus* heretofore could scarce find
“ seven wise Men in *Greece*, but that with us scarce
“ are to be found so many Ideots: For all are Doc-
“ tors, all divinely learned; there is not so much as
“ the meanest *Fanatick* or *Jack-pudding*, who does
“ not give you his own Dreams for the Word of
“ God. For the bottomless Pit seems to have been

“ set

“ set open, from whence a Smoke has risen, which
 “ has darken’d the Heavens and the Stars, and Lo-
 “ custs are come out with Stings, a numerous Race
 “ of Sectaries and Hereticks, who have renewed all
 “ the ancient Heresies, and invented many mon-
 “ strous Opinions of their own——These have fil-
 “ led our Cities, Villages, Camps, Houses, nay
 “ our Churches and Pulpits too, and lead the poor
 “ deluded People with them to the Pit of Perdi-
 “ tion.” So far Dr. *Walton*, who, if he had lived
 something longer, might have still more justly com-
 plain’d of Monsters of another kind, which have
 since over-run the Land, viz. *Atheists, Deists, La-
 titudinarians, Free-thinkers, &c.* which have almost
 banish’d Religion from this Kingdom; and laugh’d
 out of Doors both the Belief and Practice of *Chri-
 stianity*. But enough of this.

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